



Summer Showers 1974

Divine Discourses of Bhagawan Sri Sathya Sai Baba

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1. Opening Discourse

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

Do not feel proud of your learning and think that you are a very knowledgeable person. What, after all, is the extent of the knowledge that you have acquired when you are not able to help others with that knowledge? To think that, because of the limited education you have had, you are better than others is a matter of unwarranted pride and ego; and you have to give this up. In truth, you are the embodiment of ignorance. You must realise that out of your limited knowledge and education, correct ideas cannot come to you.

Young students and others who are organisers and patrons of education! Today we are going to begin a very sacred experiment. The purpose of this sacred experiment is to make you realise the meaning of dharmic nature and the need for an adhyatmic environment. Many people who are at the helm of education and who are experienced educationists are going to function as Rithwicks (Vedic priests) and participate in this great yajna or experiment. The sacrifice that we have to make in this endeavour is to give up our pride and selfishness and promote selflessness and concern for others' good. Life strictly symbolises a journey from the position of "I" to the position of "We." In this journey which we have to perform, if only we can give up all incorrect ideas, will we be able to enjoy the unity of this universe.

Nowadays, we are forgetting the sacred Indian culture and we are adopting the pattern of western civilisation. By doing this we are learning various methods of earning money, but neither the students nor those who are at the helm of educational programmes seem to be giving any thought to knowing the purpose of life and how we are to be useful to other human beings during our lifetime. Earning money cannot be the sole purpose of education. Acquiring good qualities can be the only purpose of education. Individual capacities of any special nature are not necessary if we are merely to earn money, learn to sleep, and eat food. From the time of our birth till the time this body perishes, we are making many attempts to earn money and acquire

food. In this process of amassing wealth, we are adopting means and methods which are adopted, also, by the birds and animals. In the matter of acquiring food, different kinds of strength, abilities, and skills are used by us; but these very same skills are used by animals and birds as well. It is not right that we use all our knowledge and skill for doing just what the animals and birds, also, do. In the process of our spending all our energies in acquiring food, we are going far away from the aspect of Atma (Divine principle).

For the purpose of feeding ourselves, many lives are being sacrificed. In this process of our searching for food, many things like trees, birds, fish, and animals are being sacrificed. Because these various living things are being sacrificed and are merging with human beings, they have also been acquiring human lives in their rebirth. None of these Jivas (individual souls) are getting any chance of rising higher than human lives.

The entire life is being spent in making an effort to be reborn after one's death, thus repeating the cycle of birth and death. We are becoming slaves to the process of birth and death. We should not allow ourselves to become slaves to this process. We should make an attempt to become one with the great effulgent spirit. Man today does not make an attempt to understand the basic difference between the dharma (code of conduct) that has been entrusted to him as a human being and to others. He does not ask the question as to what he has achieved during his lifetime and how he has been useful to others. He ends his life without answering any of these basic questions.

When one finds around oneself several people who are ridiculing his culture, it is surprising that one is not aroused by such a situation. It is surprising that the great Indian culture - the contents of which have been improved and reformed from time to time - is today an object of ridicule and that we are putting up with such a situation without any discomfort. We should make people realise that no one can ridicule any religion or any good tradition. It is unfortunate that the students of the present day are not able to reply in a fitting manner when others criticise and ridicule our religion and our practices.

This inability on the part of our young people to meet the criticism is a very sorry state of affairs. The reason for this is that our young students do not acquaint themselves with the great traditions of our culture. In the present situation where there is confusion the world over, you young people should understand the aspects of Indian culture and should, by citing appropriate examples, meet all criticism and expound what is valuable in our culture.

The welfare and the decline of our country's future rests on your shoulders. Those of you who have this burden on your shoulders should be prepared to understand the basis of our culture and put the injunctions of our culture into practice. An average student of today does not understand the sacred contents of our culture. He gets information only from hearsay; he does not read books like the Ramayana or the Bhagavatha and therefore has wrong and imperfect notions.

The first thing that you should do is to understand the contents of our culture and then you should follow it up by putting the injunctions thereof into practice. There is a small example for this. In all the countries the world over, religious scriptures like the Bible, the Quoran, and the Vedas are regarded as important. No one belonging to any one particular religion is asking the reason for these being regarded as important texts. It is a very difficult matter to understand or comprehend divinity. One who does not understand his own individuality is trying to understand divinity and this is a ridiculous situation. For our spiritual life, dharma is the basis.

Dharma does not depend on an individual. Dharma does not depend on a period of time or a particular situation. Dharma depends only on truth. That is why it has been said that there is no dharma other than truth. To conduct oneself in a manner which, on the spur of the moment, comes to one's mind and to think that it is dharma is very foolish. To think that to conduct oneself in accordance with one's own ideas is practice of dharma is very foolish. To be able to develop equal-mindedness and to be able to develop equanimity are the correct aspects of dharma; and for this, one must have an unwavering mind and thought.

In the history of Indian thought and Indian culture, the Mahabharatha has been often taken as an authority. In Christian thought, the Bible has been taken as an authority. When we read the Bible, we look at Christ as an ideal figure who proclaimed truth to the world. When we learn about his life story, we come to the conclusion that he was born of Virgin Mary. The moment this story of Christ's birth to Virgin Mary is revealed, all those who follow Christianity rightly feel very proud and feel that this mysterious birth is the result of some divine power and that Mary was a very sacred woman. They further proclaim this fact to the world with great pride. We should understand this aspect and learn how they accept such an event.

On the other hand, if we take an example from our own tradition, we note that when we are told the story of Karna, who was born of Kunthi, at the time when she was an unmarried woman, we feel ashamed about the incident. It is not understandable why we should put ourselves in an embarrassing situation when this story is told. Today, we are taking such stories contained in our tradition and giving them wrong meanings by setting aside the real meanings. We further persist in giving the wrong meanings. Therefore, in the very first instance, you should make an attempt to understand the history and traditions of our culture and get the correct meaning that is implied in each incident. There is no trouble if you are fully knowledgeable. There is also no trouble if you are completely ignorant but there is great trouble if you are neither knowledgeable nor ignorant and you are in a state of great confusion resulting in your taking always the wrong meanings.

In the sacred task to which we have committed ourselves during the next one month, with the help of the elders who will tell you our traditional stories, I hope that you will be able to understand the full significance of such stories which are part of our culture.

The kind of education that you are getting today cannot be called true education. As a result of the education that you are having today, you are getting only superficial acquaintance with a large number of text books and are not getting the essence thereof or right education. As a result of the vast amount of information that you are getting, you are simply losing all the

energy that you have. We cannot find even one student who has acquired general knowledge. He chooses one small part of the totality of knowledge or one special aspect and he tries to acquire a higher sense in that aspect and in this process he loses common sense.

Our Minister explained to you that there is a difference between science and spirituality. He also told you that if only you can synthesise and co-ordinate the two, there is a great deal of similarity between them. Science should grow and as a result of such growth, it should help people. We should acquire such education which will strengthen our physical body organs as well as our mind and spirit. Science is good, science is sacred and science can be useful to the country but we are not learning the correct methodology of science so as to make it useful to mankind. In developing science they are reaching great heights and they are discovering many things. But because of our inability to use such scientific discoveries for individual and common benefit, we are falling very low in human values.

During the month that follows, in order that you may learn to control your sense organs, we are going to put you to practise the Yoga Asanas. If at this time when you are young and when your body, mind, and spirit are all strong, you cannot control your sense organs, how will you be able to do this when you grow old? Good education consists in training you to control your sense organs and to make them grow in the right direction. That process which enables you to control your sense organs should be regarded as the right type of education. The excitement which comes from your sense organs is something which destroys the human qualities and sometimes brings disgrace.

Pavitratma Swarupas!

The country is not made up of dust. It is a conglomeration of human beings. It is the human beings that give it the name of a country. If there are no human beings, it is not called a country. A country is very much like a human body. The divine strength of the country is the human nature in the body. If there is no divine strength in the human body, what is the use of this body? A body

devoid of divine strength is equivalent to dust. Today we see only the human form, but the human nature and human qualities are dormant in this human form. The qualities which are precious and which characterise the human being are morality, adherence to truth and dharma etc. and if these are not evident, then the human nature does not shine at all. We should promote human quality and human nature. We should not cultivate simply the human form and appearance. These two are like the negative and the positive. If the unity and the oneness of these two aspects are not properly brought about, then both of them are useless.

Enshrine divinity in your heart and make it sacred. Then you can use the human form in a manner in which you like. The fact that today you are not enshrining sacred divinity in your heart and thereby becoming distant from it and that you are letting your body go where it likes is not a human quality at all. It is behaving very much like an animal.

Freedom is very necessary but before we enjoy freedom, we should understand what is meant by freedom. The freedom that is implied here should arise out of wisdom and out of character which you build up as a result of your education.

To make an attempt to transform the human nature in yourself and elevate it to the sacred divine nature should be the purpose of all the education that you wish to have. You should give up the idea of starting from the nature or the environment around you and moving to the aspect of Atma. On the contrary, you should believe that you start from Atma and move on to the aspect of nature. If you start from the base of Atma and get into nature, then the pure ideas that characterise the Atma will be with you. You should believe that all creation is divine.

Paramatma is present everywhere and is all knowing. He is present everywhere in His creation. By seeing Him everywhere, it will be possible for you to live in this world by getting correct knowledge of the nature around you; and by having such Adhyatmic knowledge, you will be able to enjoy happiness in the spiritual side of the world. Paramatma is the embodiment of

truth, wisdom and infinite and in that form He is present in all the organs that make up your body. He is effulgent in the form of Atma in our body.

Today, many incredible and surprising things are happening in the world. Several people feel very proud that they are very knowledgeable and think that they can attain a very high position by their knowledge of science. These people question the very existence of God and say that even if there is a God, there is no place for Him in their thinking and in their hearts. This is a ridiculous argument. There is need to examine what is implied in this statement with care. A person who claims to be a very knowledgeable person cannot be so, because if he is really a wise person, then God must be in his heart, for God is the very embodiment of knowledge and learning. To say that such a God has no place in his mind is only to say that he has no wisdom in himself. God is the very embodiment of Atma and He is the self that is present in everyone. To say that such a God is not present in one's mind is to say that he, himself, does not exist, and that is the same as proclaiming that one does not believe in himself.

At one time, Hiranyakasipu of our tradition was moving about with great pride saying that he was the only God and that he was all powerful. Even such a Hiranyakasipu had the need for God on one occasion. Are these proud people of today, who proclaim that there is no need for God, cleverer or stronger than Hiranyakasipu? If with all his physical and mental strength, he had the need for a God, these proud people will certainly need the help of God and will one day recognise this. God exists in everyone and, therefore, to say that God does not exist is to show one's own lame hand and say that he himself does not exist. To say that God does not exist is as ridiculous as saying that he is born to a barren woman. To argue that there is no God is as bad as insisting that the one that is arguing cannot speak. All these are meaningless words intended to make up meaningless arguments.

We should really strive to understand the sacred significance of our culture. You must make up your mind and have it implanted in your mind firmly that you wish to understand and experience what is sacred in our culture and traditions. In the sacred culture of our country, there are five injunctions

which form its very basis. These are "Mathru Devo Bhava", "Pithru Devo Bhava", "Acharya Devo Bhava", "Sathyam Vada", "Dharmam Chara". Regard your mother, father, and Guru as Gods. These form the essential basis of our culture. Added to this, we have to speak the truth and act in the right manner. Our very body, our clothes and our food are such that they tell us that we share our blood with that of our parents. If we cannot show gratitude to such mothers and fathers, what is the human quality that is left in us? If you do not show such gratitude to your parents, can you expect your own children to show you gratitude in the future? If you do not show the gratitude due to your parents now, where is the guarantee that your children will show gratitude to you?

All the future depends on the present and on what you do now. Every action of yours at the present time is bound to have a reaction, resound and reflection in the future. In your ignorance today, you may show disrespect to your elders, you may follow bad ideals and bad paths, you may do these things in fun and in an attitude of humour; but as time goes on, you will have to inescapably experience all the consequences.

It is in this context, therefore, it has been said "Be good, do good, see good. This is the way to God." Therefore, during the one month of the summer classes, you should have the sacred ideal of learning about Indian culture and concentrate on it and should be able to imbibe the good qualities enshrined in our culture.

May be in the food that you get and in the manner of your living, you will have some inconveniences; but you should not let that hinder the one sacred purpose of your yearning to imbibe the root contents of your culture. We will have to accept and subject ourselves to different kinds of experiences in our life. We should not pay any attention to the inconveniences and call them difficult or undesirable experiences. It is only when we are able to bear several kinds of hardships will we be in a position to experience the sacred truth and pleasures. If there are no two periods of pain, there will be no experience of pleasure, as pleasure is described only as an interval between two pains. In this young age of yours, to be able to sacrifice, to be able to

shun all comforts and to be able to develop broad-mindedness will stand in good stead in future. Sacrifice is a very big yoga for you. Bhoga or enjoyment is a great disease. If you give yourselves to enjoyment and bhoga now, you are sure to get into some kind of trouble in the future. On the other hand, if you give yourselves to sacrifice today, you will have happiness tomorrow.

All the boys and girls who have assembled here in Brindavan should regard themselves as brothers and sisters and they should try and see only the divinity that is present in each one of them. They should use this occasion to develop and promote the sacred principle of brotherhood of man and fatherhood of God. Today, people come on a platform and address others as brothers and sisters, but they do not share their property with them. We should not talk of brothers and sisters in the aspect of a bodily relationship but realise the one divine principle that is present in all, and it is in that context that we should regard all as brothers and sisters. There is no escape from our having to follow this sacred principle. You should spend the next one month in the direction of purifying your vision, your talk, and your hearing.

2. "Brahman" And "Bharath" As The Theme Of The Discourses That Will Follow

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

We can get the harvest of paddy only by sowing the seeds of paddy.
We cannot get such a harvest if we sow fried paddy as seeds.
One who has the necessary wisdom will get rid of repeated births.
It is only by acquiring the correct kind of knowledge that one can escape repeated birth.
Listen to this great truth, Oh brave son of Bharath!

Citizens of this country always live on hope. To lose hope is not a characteristic feature of our countrymen. To suffer from lack of faith and to lose hope is a weakness; and by entertaining such weaknesses, you will lose all the human strength that you have. Enthusiasm and care are things which will show the way for the prosperity of man. Every individual having such enthusiasm and care will surely achieve success and attain glory in any kind of work that he undertakes. Our own culture tells us that one who has care and interest will always succeed. We should make an attempt to go through the journey of our life with interest and enthusiasm.

Citizens of our country believe in Karma, the fruits of which come out of our own actions. Because we have strong faith in the doctrine of karma, we always undertake to do good deeds and keep away from doing bad deeds. We readily come forward to do good deeds but hesitate to indulge in bad deeds. Vyasa has written in the Puranas that we come forward to do good acts and to say good things, but we hesitate to do bad deeds and hesitate to tell unsacred things because we know that this hurts people.

The karma philosophy which we accept in this country is something which is very sacred and there is a saying that we believe in doing good karma. It is an

important characteristic of our culture that as an individual, as a family, and as a society, there is considerable forbearance and mutual dependence towards each other. When one can recognise the connection between these three, and when one can recognise and respect the adhyatmic injunctions given to us even while paying and at the same time, pay sufficient attention to worldly duties, there is no doubt that the society will become prosperous and there will be peace in the world. Because our people have recognised the connection that exists between the worldly thought and the spiritual aspect, it is possible for them to take the correct path and become leaders in the world of thought. They have always taught that the worldly aspect and the spiritual aspect cannot contradict each other.

Imagine that you have a golden necklace around your neck. When you look at the form of this, we call it a necklace; but when we look at the basic material in it, we say it is made up of gold. It cannot be that gold is one thing and the necklace is a different thing. It is not possible to make a necklace without gold. So, when we call it a golden necklace, it only demonstrates the oneness of the basic material that is the gold and the name and form, namely the necklace. It does not give place to any difference between the base and the ornament. In the same manner, we should be able to proclaim the greatness of our culture and of our education by recognising the oneness of humanity on the one hand and underlying divinity on the other hand.

The relationship between the Jiva, Easwara, and Prakruthi (nature) is an inseparable one. Without cotton, we cannot have yarn and without yarn, we cannot have the cloth. For a piece of cloth to take the shape which it has, the basic material is the thread. While the cloth has for its basis the thread, the thread itself has for its basis, the cotton. Cotton, thread, and cloth are three names for three different forms; but what is contained in all the three is the same and that is cotton.

Prakruthi, or nature, is like the cloth in this analogy. It is the conglomeration of our desires that takes the form of nature. These desires emanate from our heart and have their origin in our heart. We do not see the desires around us. We are able to see in external appearances what is latent in our hearts in the

form of desires. It is not possible to see anything externally if its origin does not lie as a latent entity within us. If we close our eyes, all nature around us will look as if it does not exist. But, when we open our eyes, we see so many different heads. Have the people who are here gone away somewhere when we close the eyes, or have they come from somewhere when we open our eyes? No - these people have been here all along. If we do not have eyes, we cannot recognise even our own body. Therefore we are able to recognise the entire creation only through our vision. There is nothing distinct as a creation; this becomes a reality because of our vision.

In the same manner good and bad, right and wrong, heaven and hell are all appearing to us as a result of our own vision. The mind of man alone is responsible both for his bondage and for his liberation. The difference between bondage and liberation exists only in our thought. There is no intrinsic or basic difference between these two. We will be able to appreciate the aspect of the divine only when we sacrifice the aspect of the jiva. There is nothing that we can get by causing harm to the *jiva* and doing *puja* (ritual worship) to the divine. We have to recognise that the living and visible jiva and the invisible divine are the same, and we have to recognise the unity between these two aspects.

Our ancients have prescribed various rituals which would enable us to shed our arrogance and ego. These rituals which have been prescribed to us have also been called *Yajna* and *Yaga*. The word Yajna has come from the root word Yaj. We have come to recognise this ritual yajna as important in the context of our worshipping the Lord. The statements that are in our Vedas have told us to sacrifice everything, and through sacrifice we should be able to get a vision of the divine in us. The creation and its maintenance depends only on sacrifice. If there is no sacrifice, the society will not remain intact. If there is no sacrifice, there will be no life and one cannot recognise the truth and if there is no sacrifice, there is no creation and there is no sustenance.

Looking at things from a worldly aspect, if we do not give out the breath that we take in, we cannot live. If we do not give out the food that we take in after digesting it, we cannot live. If the blood is not constantly flowing from one

place to another every instant, we cannot live. Unless the clouds that have gathered water give up the water that they have gathered, they cannot remain as clouds. That is why it is said that what you cannot get by your knowledge and effort can be got by sacrifice. Whether it is the good or the bad, we have to keep on sacrificing. In this process one should never pay any attention to the body. If we think that something is good and we welcome what is good, some bad may also come in this process. That which gives you happiness when it comes to you will, also, cause sorrow when it goes away from you.

There is a small example for this. If a son is born in a family, there is considerable happiness; but the death of the same son will cause untold sorrow and grief. It is the same son that is either born or is dead, and the change of the act of birth to an act of death changes the happiness to sorrow. Without sacrificing, man cannot live; but he does not undertake sacrifice knowingly. Every individual does undertake sacrifice, but he does not know that he is sacrificing. One should have sacrifice as his aim, and one should enquire into what is permanent and what is not permanent and enquire into what is to be given up and what is to be accepted.

The body and the country are like the object and the image. The body is the place where the divine resides. The difference between *Kshetra* and *Kshetragna*, that is between the place of residence and the resident, is the one "Gna." We interpret this difference by saying that one who is full of knowledge and wisdom is the one who resides in the body, and since this syllable "Gna" is not present in "Kshetra" it is said that the body itself is completely devoid of knowledge and wisdom. So, bearing in mind the Lord who is the embodiment of knowledge and wisdom and who resides in the body, we should be able to give sufficient attention for the well-being of the body. If the All-knowing does not reside in the body, then there is no sanctity of the body.

But, are we giving the name Kshetra to everything? No - only specific cities, villages, and rivers go by the name of Kshetra. It is only that particular place where there is some sacredness recognised that is called Kshetra. Benares,

Tirupati, Gaya, Badri, and Prayag are some of the places which are called Kshetras. These places are called Kshetras because with these places is associated a recognised sacredness, and the presence of such sacredness gives them the name Kshetra. In a superficial way, one recognises this as a place where God is residing.

In the Bhagavad Gita, our body is described as the Kshetra and the Paramatma who resides in the body is called the Kshetragna. We are not able to realise how we should use our own body in which God resides. Devotees who have a sacred heart and who entertain sacred thoughts go on pilgrimage to such sacred places. They are undertaking a pilgrimage to such centres only because they believe those places to be sacred. If they are not sacred, there is no need for them to undertake such a pilgrimage at such expense of money and energy. As in this analogy, because the human body is sacred, many people establish connections between each other, and they try to make a pilgrimage and take their life along a sacred path. If truly the body of an individual does not undertake a sacred task and lead a sacred life, no one will want to have any relationship with such a body. Therefore, anyone who claims to keep his body sacred should make an attempt to indulge only in good actions, good thoughts, and good deeds.

If we take a pot which is full of toddy and apply a coating of ghee externally on the pot, does the fragrance of the ghee remove the bad smell of the toddy which is in the pot? In the same manner, if your heart is full of bad ideas and bad thoughts and externally if you pretend to be good and be in good company for purposes of show, does that remove the impurity in your heart? It does not matter if you do not enter good company and do good deeds. It does not matter if you do not participate in *dhyana* (meditation) and *japa* (repetition of holy names), but it is absolutely essential that you should keep your heart pure and clean. The essence of all religions teaches that you should keep your heart clean. Both in the material world and for spiritual attainments, control of your sensory organs is essential. It is not good to completely and rigidly control all your senses nor is it desirable to give them complete freedom. One should adopt the middle path.

There is a small example for this. Many men are accustomed to shave and they know that if they press the razor too hard they will cut the skin and if they do not press at all, it will not be possible to remove the hair. Therefore, in this process, only when we apply moderate pressure will we be able to attain the necessary result. The human mind is like a razor's edge. Without controlling the mind too rigidly and without allowing it to go too freely, we should encourage it to do good acts and we should control it when there is any tendency to participate in bad acts. Thus by distinguishing between good acts and bad acts, we should be able to guide the mind in a moderate manner between the two extremes. To control the mind and the thoughts is something basic to Yoga, and this has been said by many people.

We should regard the body as synonymous with man, and man is synonymous with mind. If one's mind behaves in a manner in which it ought to, then he behaves like man. If one's mind is not in a state in which it ought to be, then he does not behave like a man. The entire country depends on the men that constitute the country. If the country today is not in the shape in which it ought to be, it simply means that the minds are not behaving as they should. Therefore the country is not what it should be.

The good and bad of a country are entirely determined by the men that make up the country. The confusion that is prevailing in the country and the lack of discipline and fear that are seen all round are the results of our own conduct. Because we are not able to keep our minds in a manner in which we ought to keep them, and because men constituting the country are not conducting themselves in a manner in which they ought to, such a situation is prevailing. If the minds and the thoughts are good, then the men will be good and if the men are good then the country will be prosperous and the country will be enjoying happiness. We say that this is our country, but remember that the country does not have a separate bodily entity. It is the conglomeration of people that is called a country.

There is a small example for this. We refer to a small group of people as a society or association. Neither the society nor the association has any distinctive form. The individuals who constitute the society have specific

forms. Because these individuals with specific forms have become members, that group has been called an association. We should ask the question whether that association has the qualities which it should have.

We should not regard the number of members in a society as a primary criterion. Mere numbers do not justify the name society. It is only the oneness of thought between the various members that makes it a society. It follows that when the individual is right and when all the individuals that compose the society are correct, then the society itself will be right and correct.

Today in all spheres - ethical, moral, educational, spiritual, and scientific - because there is no unity or oneness among those that compose a group, there is confusion and lack of peace everywhere. A group consisting of different individuals can be referred to as a society only when all of them stand on one common base and accept one common thought. Today, in a society which has ten people, you find ten different individual thoughts and plans. When these ten people follow ten different paths and when there is no unity among them, is there any meaning in calling them a society or an organisation? Because in such social groups and associations they do not have the strength to bring the individuals together, these associations and societies are coming to grief. We should make an attempt to convert individual ideas into sacred ideas.

One should not undertake to discuss the good and bad in others. An individual who undertakes to keep the bad in him away from him and attempts to promote the good in him can really go forward. If we use a thousand eyes for locating the faults in others and spend all our time in this process, our heart also gets impure and we develop bad ideas. Our heart is like a camera lens. The object on which we concentrate our attention gets imprinted on the mind by the lens of the heart.

Young people should try to see that qualities like jealousy, hatred, lack of forbearance do not enter their minds. People who have such bad ideas will be destroyed in course of time in spite of the wealth and knowledge that they might possess. If you entertain these bad qualities in your mind, it is taking to

a bad path willingly and you will surely fall down.

Pavitratma Swarupas!

It has been the custom in these summer classes to take a particular theme and give importance to the central idea and synthesise and correlate the ideas that are connected with that theme and imprint them in your mind. This year, the important idea will be the history of the name of our country, Bharath, and the significance of the name Bharath. This country has been called Bharath or Bharatha desa. It is customary to associate this with the name of the son of a king who at one time ruled this country. This is not the correct meaning. The whole world has been called Bharatha desa. The relationship between the name Bharatha and the Vedas has to be understood. We should be able to derive the authority from the Vedas for this name Bharatha.

It is, also, common for our people to use the word Brahman very frequently. We must understand what this word Brahman means. Does this mean the traditional four-faced God or does this mean the Sabda Brahma, that is sound typified as Brahma, or does it represent the creator of all this creation? In the thirty days that are to follow you should understand the two important words - Brahman and Bharath - by quoting authority from our Vedas, Puranas, and Ithiasthas. I will spend the next thirty days in explaining to you the inner meaning of these two words. If one cannot understand the meaning of the name given to one's own mother country, what is the use of being born in a country and calling oneself a citizen of Bharath?

One who cannot recognise the significance of the name of one's own mother country should be regarded as blind, not being able to recognise his own body. Today there are many who are not able to recognise the meaning of the name given to their own body. If one does not know the meaning of the name given to his body, how is he going to understand the significance of the name of his motherland? Therefore the first thing that one has to do is to understand the significance of his name and the name of his motherland. During these thirty days, many teachers may tell you the significance of

various other matters but I will tell you the significance of the two words "Brahman" and "Bharath." I hope that you will be able to appreciate fully the meaning of these words.

People who have sacred thoughts and ideas will always have the viewpoint of Adwaita (Non-dualism) in whatever they say. You should make an attempt to find good in whatever you see. Whether you see good or bad you must regard it as good. On the other hand, if you begin to look for bad in the good things that you see, it is very sinful. In the Bible there is a very good example provided by Christ for such a situation. There was a dead dog in a particular place, and the birds and other animals were eating the various parts of this dead dog, and the pieces of flesh were thrown all around in a helter skelter fashion. Several people would not look at this repulsive situation. They were turning away from this dead dog and were moving at a distance. At that time Jesus was going along that path and learnt that all the people were abandoning that path because of the dead dog on the path. He then said that one must learn to see the good aspect of everything. He asked if any one has ever thought of the very clean set of teeth which belong to the dog, and he asked if anyone ever brushed these teeth for them to be so clean. He thus advised them to see only the good in all aspects. He, also, taught them the lesson that there is bad blood in everyone and bad flesh in everyone which should in reality keep all persons away. We should practise to see only good things, do only good things, and hear only good things and each of our experiences must become a sacred experience.

Truly, when we come to think of the fact that from such a vast country only a small number of students have had this opportunity of attending this summer course, it shows that you are very lucky. I am hoping that you will be able to get the best out of this and put into practice all that you learn here. Do not abuse the good opportunity that you have been lucky enough to get. You may have to put up with some difficulties. You must collect all the good that you can get from such an opportunity. I am hoping that you will be able to do this in spite of the fact that you may have to put up with some inconvenience.

3. Brahman Denotes The Totality Of Prajna In The World

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

Diverse branches of Education are like the details of the art of cooking, but each one of these diverse branches corresponds to each item that we are cooking.

Why do we give up the individual item and go to learn only the method of cooking?

Listen to the truth that is contained in this question, Oh! youth of Bharath.

The theme of today's discourse is to acquaint you with the meaning of the word Brahman. For the Vedas and the Vedic religion, this word Brahman is synonymous with all the contents thereof. However, many historians who have given the meaning of this from time to time, have adopted an alternate path and have also inserted into the commentary their own notions and ideas and have thus made available a distorted version to the people. Although this word Brahman has infinite number of meanings and could be interpreted in infinite number of ways, these commentators have given it a colour and meaning which, in each case, depended on the individual taste and individual experiences.

This word Brahman has been explained by some as having something to do with the Brahmanas in the Vedas. On the other hand, when some writers gave it the meaning of the purohit (performer of rites) in the Rig Veda, they also explained that he is not to be confused with one of several Rithwicks of the yajna, but they gave him a special place and called him by the name Hota. These historians have explained that the particular Rithwick who has the responsibility of looking after the sacrificial ceremony of the Yajna and seeing

that the ritual is conducted properly is called by the name Hota, and he has been regarded as the important Brahman in the Yajna. Several scholars have been giving this kind of connotation for this word. In this explanation of the word Brahman, they have not taken care to see that the aspect of Easwara or divine is included in this word.

Some other historians have understood this aspect and given this a meaning which covers the aspect of the divine. In this context we have to take into consideration the comments of some of the western scholars who have made an effort to understand our Vedas, our civilisation, and our culture. One great western scholar has taken this word Brahman as originating from the root word Bruh. This root word indicates expansion, or to swell, or to grow. He has taken this word as the starting point for understanding the divine aspect of the creation.

Another western scholar has given a different meaning for this word Brahman. He has regarded this word as something which is specially related to the divine strength and to the force of will which is directed towards God. There is a necessity for us to enquire into the interpretations given by these western scholars as well.

Apart from these two scholars who may not be so well known in this country, there is another western scholar by name Max Mueller who is more widely known in this country. He has also commented and given a meaning for this word. He started with the idea that this is a word which signifies sound and linked it with names like Vachaspati, and so on. At this point, we have to examine whether all these interpretations have the authority of the Veda and whether these interpretations are contained in the Veda. We have to examine where and how this word Brahman occurs in the Vedas and what meaning is conveyed by the word in that context. This has been mentioned in Sama Veda by equivalents like Brahma and Veda Rupa. Sama Veda has established that the form of Veda is Brahman. In the Rig Veda, it has also been said that the song of Brahman is the essence of the Vedas. Again, when we look at this word from the point of view of Bhagavad Gita, we come to the conclusion that everything in the creation is filled with Brahman.

Our Vedas have not stopped at this point by merely giving a form and a meaning to this word Brahman. They have also given a more distinctive and special significance for this word Brahman. It has been taught to us that an aspect of the word Brahman means that it is something which has no discernible dimensions and which is limitless. If in this world we have things that can grow, then the aspect of Brahman has the capacity to grow so much that it is far beyond the growth of such things. The growth capacity of whatever is signified by the word Brahman exceeds the growth capacity of everything that we can comprehend. That aspect which is not discernible, and which is beyond our comprehension, and which is infinite, has been described by the word Brahman. It has been established that this is synonymous with growth and with complete growth. This Brahman which represents complete growth in all respects has been represented as the characteristic of Purusha.

This word Purusha refers to one who has experienced completeness or fullness. Our Purushasuktha has described this aspect of Purusha as something which has one thousand heads, one thousand eyes, and one thousand feet. In this interpretation, we are not taking the true inner meaning; instead sometimes we are getting the wrong meaning as well. The words "Sahasra Seershaha Purushaha" should not be interpreted in a limited way by thinking of only one thousand heads. This really means that thousands and thousands of heads are contained in this aspect of Purusha. The word head immediately conveys to us the meaning and picture of the head that we see in the ordinary worldly way, and we think of the Lord as having a thousand heads. This is not correct. When we use the word head, it connotes Prajna or wisdom in this context. The totality of Prajna, or the wisdom that is present in all the heads, represents the concept of Purusha here.

When we describe the Purusha as Sahasraksha what we mean is that we worship the concept that the Lord has thousands of eyes. In accordance with the authority of the Vedas, the inner meaning of this is that all the energy and effulgence that comes out from the eyes of the various people, or the totality of that energy, represents Paramatma. This is the inner meaning of referring to Him as Sahasraksha or one with a thousand eyes.

We also describe him as Sahasrapad, or one who has a thousand feet. What is it that we mean by describing God as one who has a thousand eyes, a thousand feet, and a thousand heads; and what benefit do we get by describing him in this manner? The physical ability to carry this material body rests in our feet and in our legs. Because such strength is contained in our feet, however big the body may be, we are able to move the body with comfort. The totality of the capacity to understand or Prajnana and the totality of brightness and the effulgence, and the capacity of locomotion have been given the name Brahman.

The ability by which we have our vision and we see, the ability by which we are able to hear, and the ability by which we can have our mind functioning, and the ability by which we can bear the weight of the material body are given to us by God and because all these strengths are given to us by God, God is also referred to as Prajnanam Brahma, or the embodiment of wisdom. When we say, Purusha eva idam sarvam, what we mean is Paramatma, who has got all these strengths in Him, is moving about everywhere manifesting all these strengths.

Whether we talk of the Veda or use the word Brahman or the word Purusha, these are only different names given to the same aspect and to propagate the same idea that is contained in all these words. The words are different, but they describe one and the same idea. All the energy that is present in the gross form and also in the minutest and infinitesimally small thing represents the aspect of Brahman.

It is only by having this all-knowing, all-powerful, and omnipresent personality of the Lord in his mind that Arjuna prayed to the Lord in the form of Viswa Virat (Cosmic being). "Can we understand you? Oh Lord! Krishna, You are smaller than the smallest particle and bigger than the biggest body. You are present everywhere and always in the eighty-four lakhs of the living species and one knows you as the biggest thief among all the thieves." Arjuna had prayed to the Lord by understanding these aspects of the Lord.

Because of this, Arjuna could understand the real aspect of the Lord.

"Brahmanam Brahmana Vahanam." Brahma has also been described as the carrier of the Brahman. We must examine the meaning of the word Brahma in this context. The word Brahma has been understood to connote Manthra. In this place, the meaning is that the Purusha, who is the embodiment of Vedas, has the manthra as his carrier. This is the reason why people in our country have relied on such great men who achieved their greatness on the basis of manthra. They started learning these manthras and getting purification for themselves with the help of these great people. Mere utterance of words like "Om Namoh Narayana," or "Om Nama Shivaya," cannot constitute a manthra. A manthra has two aspects. The first is Manana or what has been learned has to be taken into your mind. The second is the aspect of Trana that is what has been taken into your mind has to be established firmly therein. By taking the divine into your mind and firmly establishing it therein, if you can carry on your life and do the work that is ordained for you, then your life will be full of happiness.

Such meaning of the word Brahman which has the authority of the Veda has been distorted by the historians and because of this we have also started getting a distorted picture of the nature and creation that is around us. In this situation, we see that the inner meanings of these words which have the authority of the Vedas and the interpreted meaning given by the various historians are very different because the historians brought their own ideas into the interpretation. We should note that there are essential differences between the actual meaning and the interpreted meaning. Common people have begun to lay complete confidence in what has been given by these historians and having accepted the meaning that is given by the historians, they are promoting wrong notions and wrong meaning.

Whether it is for our own countrymen or for people from outside our country, there is no escape from our accepting that the meaning contained in the Vedas is the authoritative meaning. Veda is something which does not have its origin in human beings. It has come from sources other than human beings. All history is something that is created by experienced people. In such things which have been created by men, there are possibilities for changes, additions and alterations; but there is no such possibility in the case of the

Vedas which have not had their origin in human beings.

Because Veda has been obtained merely by listening to sound, it has been referred to as Sruthi. This is something which is directly connected with the Lord taking in and giving out His breath. Such divine breath, which constitutes the Vedas, is our life and if there is no breath and life, there will be no belief and faith; and if there is no faith, man will be lifeless. Therefore, any citizen who has faith in the Vedas can really be described as one who has life in him. When the aspect of Easwara is not present in your heart, then you have no human quality in you. Because we have forgotten the Vedic culture which has had neither a beginning nor will have an end, and placed our faith in material comfort, and we have tried to give more importance to what we see around us in the form of material comforts, we have given up what is essential for our own culture and brought our life into great difficulty.

To have faith in the Vedas and to accept the injunctions of the Veda is being regarded by the modern youth as outmoded and uncivilised. Young people today are not making an enquiry as to what is contained in the Vedas or in the Sastras. They go further and say that those people who have faith in the Vedas and the Sastras are only having blind faith. This is the kind of attitude which the young people are developing. If one argues, after acquainting oneself with the contents of what he is arguing about, one can argue for any length of time, but if a person is arguing without knowing the contents, it is not possible to argue with him.

A blind man will always see darkness irrespective of how bright a light you might put in his presence. As far as the limited capacity of the blind man is able to discern, the truth is that it is dark even though you might put a bright light there. In the view of the rest of the people, this is not the truth. Therefore, absolute truth is not something which can depend on and vary from individual to individual. It is something which can depend only on the entire cosmos.

But, modern man has recognised the individual aspect and he is proclaiming that what he sees as an individual to be the truth is also the truth for the rest

of the world. He is not making any attempt to recognise the infinite divinity. Our Vedas have been teaching us several aspects of Sathyam or truth, of Jnanam or wisdom, and of Anantha or infinity. We should ask ourselves whether the people who describe truth as truth and knowledge as knowledge are foolish, or the people who describe truth as untruth and knowledge as ignorance are foolish. These questions can be answered and decisions reached by yourselves. People who have faith in the Vedas are like people who say that $2+2=4$, while those who do not have faith in the Vedas are like the people who say that $2+2=5$.

We shall ask ourselves a question regarding the extent and the basis of the world. In the world there are many people. Some of them are believers, some of them are non-believers, and some of them are believing non-believers. There are many people in other countries who have no faith in God and who believe in individual strength. They are proclaiming and honouring individual strength. Not only this, there are people who belong to other countries and many other religions. There are multitudes of people, religions, and faiths. Christians may worship Jesus, Muslims may worship Allah, and Hindus may worship Rama, Krishna, and so on. Different people have different faiths and they adhere to different faiths. But all these people, although they may have different faiths, and profess different Gods, and worship different Gods, yet none of them can be distant from truth. Truth is something that is common to all of them. Whether the people are Russians or Chinese or Pakistanis, $2+2$ is always four and this truth is recognised by all of them.

People of all countries and all religions must understand that Vedas are something which establish the authority of truth. I mentioned yesterday that during this one month I will explain the meaning of Brahman and the meaning of the word Bharath. Some of you may feel that these words Brahman and Bharath are words relevant only to the citizens of this country. This is not correct. These words are significant for people of all countries. Those who belong to Bharath might use the word Brahman and others may use a different name, but no one will be against the aspect of Brahman.

Suppose we take water in a tumbler. Foreigners may describe this as water

while people belonging to the north will call this Pani, and those people who speak Telugu will describe it as Neeru, and so on. Although different names are used, the contents are the same. The place may be different, the names may be different, but the material for which you have given the name cannot change. In the same manner, the significant divine aspect is the same although different people describe it by different names in different places. What is mainly responsible for growth in different places is being referred to by different names. For Bharath, this is the aspect of Brahman. Some call it the "Force of nature." They are using the words "Force of nature" to describe the aspect of Brahman, but they do not understand what is signified by the word "nature." Every matter in any form must have some basis for its existence. We must examine and find this basis for its existence. Even if you are not able to see the one that is responsible for its birth, there should be present someone who has given birth to it. When you wear a wristwatch, for example, and ask where it was manufactured, you will state that it was made by some Swiss company. We have neither seen the Swiss Company nor the persons who made the watch, but we are using the watch. Has this watch come spontaneously or has someone taken the time to manufacture this in a workshop? The person who has made this watch must know how to divide the time and how time is to be measured. If he does not know about this, he cannot prepare a watch. Therefore, some individual who knows the process of assembling a watch has to exist somewhere. We readily accept that there must be some individual who has assembled such a watch.

Similarly, there are artificial satellites in the sky which are going round as temporary planets. We accept that some scientists have put them up, but these rockets and satellites are alive only for a limited time. If you accept that these rockets, which have only a limited life, have been created by individuals, we ask who has created the permanent planets that we see. The motion of the sun, the moon, and the earth takes place regularly and without faltering. We have to ask who has given them such steady motion. The creation of this infinite world, the creation of the sun and the moon, which are moving so regularly, or the generation of a steady heat in a human body, the functioning of the lungs, are such mysteries that unquestionably there is a divine hand of creation behind them. Who can create all these things which

are so permanent and steady? When we ask such a question, people simply push away the question and say that these are natural. They do not recognise the creator who has created all this.

Not to accept the existence of such a creator is to be very foolish and hard-headed. The divine strength or the divine aspect who is the creator of all these things is Brahman. Our people have been able to go up to a certain point, using their intelligence. Having gone up to a certain point in that manner, they have learnt that there is a limitation and that they cannot go beyond that point. In that context, it is better to accept that there is something which they do not know; instead, to say that nothing exists beyond what they comprehended is very foolish. We must make an attempt to understand and search for the truth and put it into practice.

Even today what the scientists have really learnt is a very small fraction of what there is to learn, but the pride they have accumulated after having learnt such a small fraction is out of all proportion. When we give room to such ego and pride, we are not able to understand even the things which we can understand. The decisions which the scientists are arriving at as a result of their work are being altered in a short time by the scientists themselves. They are criticising and changing the very same conclusion which they arrive at, and there is no scientist who can say that this is the final stage and there is no more to be done.

In the adhyatmic path, as well as in our traditions, it has been usual to declare that this is not the truth, this is not the truth, and so on. Ultimately they reach a stage where, by their inner vision, they are able to say that this is the truth and signify the aspect of the Atma and realise what ultimate truth is.

The scientists of today are devoted to a machine philosophy. They do not recognise the capacity of mantra. Their knowledge is something which is accumulated from studies of the external. It is not something which is generated from within as an essence. Those who are devoted to machines and those who stuff information from outside into one's self are scientists and

those who develop the inner strength and who are devoted to the strength of Manthra are saints.

This difference between a scientist and a saint is very deep and is one of essence. It is very difficult to understand this basic difference. Trying to understand this difficult relationship and spending our time in such a pursuit is something which you should not do. That which is the basis for everything and that which constitutes the power and the strength which is at the base of all this creation has been recognised by our culture and has been named Brahman. You may try for years and years to understand the aspect of Brahman and yet it will not be completed. The moon that we cannot reach can be only pointed at with a finger and shown from a distance. In the same manner, we cannot understand the aspect of the infinite and unreachable Brahman, and we should only recognise its divinity in terms of something we can adopt. The aspect of Brahman is something which is beyond time and easy reach and if we want to understand it, we ourselves must adopt methods which are above and beyond time. It is in this context that our ancients have said "Brahmavit Brahmaiva Bhavathi" meaning that one who knows the aspect of Brahman will himself become Brahman.

Vivekananda once said that if anyone wants to understand his sagacity and his ability, he must first himself become an able and sagacious person. The result of your effort would depend on the extent of your effort and your sacrifice. The final result will only correspond to the effort that you put in.

This power or strength which we attempt to describe by the word Brahman is not something which is external to and outside you. It is present in you and is in your own self. If you acquire some good or bad, and if you have the misapprehension that Brahman outside is causing good or bad to you, or that He is giving some punishment to you, this is not the right attitude. Do not cultivate the habit of building castles in the air and getting tired by thinking that you will do this and that, you will achieve this and that. The fruits that you get will correspond to whatever seeds you plant. If the seed is one thing and if you have the ambition to get a different fruit, how is it possible? You may be very clever, but all the cleverness is of no avail if you are not giving

up your mean qualities. Whatever good or bad you may have done, the aspect of Brahman is not going to break the good and bad into separate parts.

Paramatma is going to give you an unbroken garland of all the good and all the bad that you have accumulated. This is the invisible garland which everyone wears round his neck, and it surely consists of all the good and all the bad that you have done. When you are born from your mother's womb, you do not physically see this necklace. You do not have a necklace of pearls round your neck; nor do you have a golden necklace when you are born. You neither have a necklace of diamond nor one of emerald round your neck. But, while all these things are absent, whatever good or bad deeds you may have done in your past are being brought along with you when you are born.

By doing a good act, you cannot get an evil result and by doing a bad act, you cannot accumulate good. Whatever kind of work you do, the result will correspond to that kind of work. Therefore, it follows that today you should make up your mind to do only good things and thus you will reap, in your future lives, the benefit of only good things. You should do good things today and thus aspire to get good for yourself. Brahman is present in your own heart and is functioning as a witnessing consciousness all through. To imagine and to deceive ourselves into thinking that there is no one seeing us do a bad thing is not correct. Whether anyone sees it or not, the aspect of Brahman which has been described as one which has thousands of heads and thousands of eyes is always watching you and the good and bad that you do.

This aspect of Brahman is always with you and is constantly present in you. Without recognising and understanding this basic truth that Brahman is always with you, you spend a great deal of time and energy thinking that God is somewhere and that you should find Him elsewhere and outside of your heart. In the Bhagavad Gita, this is the reason why God has been described as being present wherever you go. When you walk, God is walking along the same footsteps; and in fact, we hear His footsteps often. There are devotees who pray to God and say, "Oh! God, are you not seeing my difficulties and are you not seeing the situation in which I am?" For such people, only the eyes of

God become apparent. In the case of devotees who say, "Oh! God, are you not able to hear my prayers and why is it you are not listening to my difficulties?" For such people, it is only the ears of God that become apparent. For one who asks the Lord whether He does not see troubles, only the eyes of Lord become manifest, while for one who asks the Lord whether He does not hear his troubles, just the ears of the Lord become manifest; and to one who wants the Lord to be always present with him following Him in his work, only the feet of the Lord will become manifest.

One devotee once prayed to Krishna, "I have so many difficulties which I want to convey to you, but I am so distant from you and I can convey my difficulties to you only if I get near you." Then she requested the flute with which Krishna uses to play music, because it goes so close to the lips of Krishna, to convey her trouble to Krishna because the flute has a chance of going very close to Krishna. Asking for such recommendations is a practice prevalent from that day to this day. Asking such recommendations to the Lord through instruments close to the God was a practice prevalent then and continues even today.

We should also recognise what kind of instruments and what kind of people will be close to the Lord. In this story, the flute has been mentioned and it is a very good example of an instrument close to the Lord. There is one great quality in the flute and that is its complete surrender. There is nothing left in the flute, and there are no residual desires. In fact, the inside of the flute is completely hollow. The flute has nine holes in it, and the flute of our body has also nine holes. That flute has been able to go close to the Lord because there is no pulp left in the flute, and it is completely hollow. So also, if we can remove all the pulp of desires from our body, then there is no doubt that this flute of our body can also go close to the Lord.

This word, surrender, has been misinterpreted and people promote idleness in the name of surrender. We think that our mind, thought, and body have been surrendered to the Lord. This, in fact, is not true and is in the direction of deceiving the Lord. We are undertaking to cheat the Lord. Your mind is not under your own control and under such circumstances, how can you hold it

and give it to the Lord? You have no control over your own body. If you have a small cut, blood oozes from your body and you run to a doctor asking for a bandage. If this is your body and if you have complete control over it, why is it that you are not able to control the outflow of the blood. In this context to say that you have surrendered your mind and body to the Lord is a statement which is untrue.

This word "surrender" conveys that there is someone who gives and someone who accepts and that you are surrendering to someone. There is a feeling of duality implied in this word surrender. A man with a dual mind is half blind. In this manner, while he remains with this dual thought, how can he recognise the non-dual aspect?

The true meaning of surrender is the recognition of the fact that in everyone and everywhere God is present. The recognition of the presence of God in all Jivas is the true meaning of the word surrender. We should perform all the tasks enjoined upon us as our duty and it is not right to neglect our duty, sit idly and say that you have surrendered everything to the Lord. If you have the feeling that all the work that you do is to please God, then that is the right aspect of surrender or Saranagathi. It cannot be the meaning of surrender to give the consequences of all the bad that you do to God and take the consequences of all the good that you do to yourself.

The unity that is present in the diversity is the aspect of Brahman. That such an aspect of Brahman is present everywhere and always is the truth that we should recognise. To develop faith in this statement from the bottom of your heart is also an aspect of surrender. Therefore, if you want to understand the meaning and significance of the word Brahman, you have to put in a considerable amount of effort and care and you have to understand and listen with much care and attention to what is being said.

To be able to develop concentration, you should also practise Yoga; but the learning and the type of education that you are getting today is giving you habits which are contrary to these requirements. Many experienced educationists are coming and telling you on various aspects every day. You

should listen with great care, to what they say. You must never miss the ultimate objective. The methods to which you are accustomed in your daily college classes must change as a result of your stay here in the Summer classes. Sometimes, even in small classes, when the teacher is teaching some special aspects, some students, sitting in the back benches, keep reading useless novels which have no relevance to what is being taught. When the teacher finds out about this, the students simply grin. Do not do such things in our Summer classes. We have started to learn sacred things in this summer school. Therefore, you should try to control your conduct. There is no reason for excessive talking. This is no place for such talking. If you need something or want to get something, you need not go out. There are people who are assigned with the specific task of helping you in this regard. Do not go out of the campus and lose control over your conduct.

Similarly if you are habituated to smoking or drinking, you must stop such things and any small needs can be obtained with the help of volunteers. You are going to be the future citizens and guardians of the welfare of our country and so you should develop the habit of controlling your behaviour. If you are not able to give up small trivial habits like smoking, how are you going to develop the capacity to control your sensory organs?

How are you going to control the difficult things when you are not able to control the small things? In the course of this month, if you are not able to control these small and trivial habits, how can you achieve the object of controlling bigger things? You would simply have been a burden on the earth and wasted the food that you have eaten. When you go back to your own homes, your parents and your friends should recognise the many desirable changes in you and they should be able to see the good that you have acquired in the summer classes and speak well of the summer classes.

4. Sath Chith Ananda Are Natural To Every Person

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

One can get wisdom out of participating in work.
Whatever work a wise man performs is only for the benefit of the ignorant.
If we can follow the path that has been laid down by wise persons,
then we will become knowledgeable about the aspect of Atma in this world.

Pavithratma Swarupas, Students, Boys, And Girls!

The Taitreya Brahmana begins with the sound of the word Brahman. The word Brahman, which occurs in the Vedas, is also used to give the same meaning in the Upanishads. This aspect of Brahman is useful because it has been expounded in the Vedas, and the Vedas are also an aspect of Brahman. The word Veda as a meaning for the word Brahman and the word Brahman as a meaning for the word Veda are inseparably interlinked with each other. There is a sacred saying in the Rig Veda which means that the word Brahman is basic and constitutes the basis for all sound and the words that come therefrom. Words compose the Manthras. Thus, Brahman is the basis for all the spiritual texts and Vedas. In accordance with the syllables that make up words, various words take shape. It is the utterance of the speech in the form of sounds that take the form of words. The conglomeration of such words constitutes the Veda.

Whatever is conveyed through speech has got a name Adhideyam. This word also means the aspect of Brahman. It is the grouping of such words, which is the Adhideya, that constitutes the text of the Veda. Therefore, it becomes clear that for everything speech is the basis, and for speech to generate itself the word Brahman is the very foundation.

Amongst the speeches one recognises two different types of speech. One kind of speech is associated with the Sanskrit language. The other kind of speech is linked up with the ordinary normal colloquial language. We will take a small example to illustrate this difference. There are the two words "Go" and "Aswa," but when we use them colloquially we use the words "Cow" and "Horse." When we examine if there is any difference between the meanings that are conveyed, we come to the conclusion that although the words may be somewhat different, the meaning is exactly the same. In this context, we can consider another example. There is another word *mruthhu* which means dust. This is an ordinary colloquial type of word. There is another word called *ghata* which is the pot and which is the name for a special form made out of mud. These words *ghata* and *mruthhu*, which respectively stand for the pot and the mud which make up the pot, arise out of speech. If this mud which constitutes the basis is not existent, the *ghata* itself would not exist; and we cannot get this special form of mud.

In the same manner, speech is an ordinary and common form and the word arises as a special form of this speech. For the resulting special form called word, the basis is the speech. Here we have to see the intimate connection between the resulting word and speech. In asking ourselves the relationship between the special form and the foundation, or the basis which gives rise to this special form, we come to the conclusion that this speech stands as the very basis for the special form of word. When we ask ourselves what is the meaning of *Padartha* (matter, object), we come to the conclusion that it signifies the meaning of the word. On account of this inseparable relationship we come to the truth that there cannot be a word without a meaning and there cannot be a sensible meaning without a specific word.

It has been said in the Rig Veda that for both the word and the speech which form the basis for this word, Brahman is the very foundation. Therefore, we come to the conclusion that for both these things, the word and its basis - the speech, the foundation is Brahman. In this context, we must realise that the world itself has Brahman as its foundation. Not to realise this is foolishness. Brahman is, therefore, the basis for the world which is simply the conglomeration of various created items. The whole world simply consists of

various special forms of speech. In this, we come to the conclusion that the entire world is filled with Brahman.

Whenever we utter any sound, that sound will result in a word, and that word signifies the existence of the item for which the word is a description. This connects our speech with the reality of the world. That all creation has arisen from sound and speech is something which many people know. By neglecting this common fact that sound is the basis for all the world, we forget the word and we attach greater significance to the material items corresponding to the meaning of the word. In this manner, we forget the Brahman and pay importance to the words which are names of material things. We must first recognise the relationship that exists between the object and its basis or the foundation. Once we get this clearly, we will realise that the sound and the words that come out of the sound constitute the Vedas.

Because the Veda is simply a grouping of the words, and the Manthra is simply the utterance of the words, we come to the conclusion that all that is contained in the Vedas is synonymous with Brahman. In this context it follows that Veda and Brahman are two inseparable things which are synonymous with each other. By this reasoning, we say that sound is the basic thing and that special form of sound is the word, and words denote the names of various things. Therefore, the entire world which consists of various items, the names of which are words, has sound as its basis. We thus come to the conclusion that the aspect of Brahman that is contained in the Veda is something which connotes the Veda itself.

In the Brahmanas it has been said that Brahman is identical with Sabda or sound. The aspect of Brahman should not be regarded by us as something separate from what we see in the world. Sabda or sound itself is the basis of all things and this sound gives rise to the word. Such words connote what we see around us. This will have association with eight different aspects of life. They are Sabda Brahman or the aspect which relates to sound, Charachara mayi - that which relates to moving and non-moving, Jyothir mayi - the aspect of effulgence, Vang mayi - that which relates to speech, Nityananda mayi - that which relates to eternal bliss, Paratpara mayi - that which relates to this

world and the other world, Maya mayi - that which relates to illusion, and Sri mayi - that which relates to prosperity. All that is filled with sound, with movement, with brightness, with speech, with maya, with prosperity, and so on will be called Brahman. Latent in these important Sanskrit words is some very significant meaning. We know that a big tree is latent in a tiny seed. Similarly these small Sanskrit words look ordinary; but when we go deep into their meaning, we realise that each one of these words contains important and significant inner meaning.

For this endless aspect of Brahman, people have also ascribed three different meanings. They are Sath (Being), Chith (Awareness) and Ananda (Bliss). The first word Sath is regarded as more important than the others. Chith has been regarded as something which gives knowledge about the infinite. Ananda has been regarded as the bliss of happiness of a type quite different from, and higher than, the sensory happiness. The first quality is "Being" and refers to that which signifies permanence. The second quality is Awareness and the third quality is Bliss. These three qualities are associated with Brahman.

For the first word, Sath, we shall take an example from common daily life. In this world many people die and we all see the dead bodies being disposed off. In spite of the fact that several people die and leave the world, each individual thinks that he is going to be permanent. In spite of the fact that this person sees so many people die, he still has the desire to live forever for he genuinely feels that he alone is permanent. If we ask ourselves whether this feeling is due to ignorance or lack of knowledge and whether it is an illusion, we come to the conclusion that to him, it is a very important truth.

Within him there is a quality of permanence, and the divine self that is indestructible gives him this feeling of permanence.

Man daily sees and experiences sorrows and pleasures, which are quite common in this world, but he aspires to have bliss and Ananda. What does this signify? This signifies the aspect of Brahman and this is the aspect of Ananda in him. Everyone knows that when he is in some temporary trouble he tends to say, "Oh God! why not let me die instead of putting me through

this torture?" These words are not really coming from the depths of his heart. Nobody would say, from the depths of his heart, that he would prefer to die rather than live a troubled life. This is only an apparent feeling which arises because of the temporary troubled state of his mind.

One day an individual, who lived by the occupation of cutting firewood and selling it, was on the top of a hill. He gathered a lot of firewood. After this, he was running down the hill with the intention of selling this firewood. By the time he came down the hill, he was very tired. He could not continue to carry the load of firewood. He put the firewood on the ground and was resting. Later, he attempted to put the load back onto his head, but this was not possible. He was very tired and frustrated and in that frame of mind, he said to himself that he was very unlucky and that even the Goddess of death was not taking pity on him and taking him away from his vexatious life. When he was in this frame of mind, the Goddess of death appeared then and there. The Goddess said that she had come because he had called her. But the individual was not willing to give up his life and go with the Goddess of death. Then he said, "I called you because I could not get help for lifting this pile of wood onto my head. All that I wanted was some help." Sometimes as a result of distress and difficult circumstances, we think that we better die, but in truth and in fact even an old woman who is not able to use her legs would not want to depart from life. In this, we should see that we are really hankering after permanency, an inherent quality of the Brahman in each one of us. We should ask what is it that makes us want to live forever and hanker after. We get the answer that it is Brahman. So, whether we are in the adhyatmic path or in a path completely devoid of belief in God, we are hankering after something, and that is the aspect of Brahman.

When we try to understand the second word, Chith or awareness, we should ask ourselves what it is that we are really wanting to be aware of. We want to be aware of everything that we see or hear. If anyone sees a few people who are grouped together and talking about something, immediately he tries to go there and find out what they are talking about. Even if that is something which is not relevant to us, we want to know about it. Mothers who continually spend their time with their children, and fathers who are

affectionate and concerned about their children, will understand this aspect well. When the parents take the children either to a cinema or to an exhibition, the parents will be subjected to a stream of questions about various things. The mother and father are often fed up with the large number of questions which these children ask. Children, accompanying their parents, keep on asking what is this? who is that? why is this? and so on, and so on. They keep on asking these questions till the parents are fed up. In these questions, we see an attempt on the part of the children to look at this beautiful world and take the entire world into themselves.

To what aspect does this desire to know everything belong? Is there any connection between these children and the various things which they want to understand? Is there any relevance of these children to the things they want to learn? There is no such connection or obvious relevance. There is some internal urge and an intense feeling in these children by which they want to become aware and learn of all the manifestations around them. This is an aspect of Brahman. That is why it has been said that "Awareness is life." In other words, this desire to be wise about everything is something which is present inside in your heart.

We come to the third aspect, Ananda, or bliss. Man always wants to have bliss. In fact man is hankering after bliss. He does not want to have sorrow at any time or under any circumstances. Bliss is something natural to us. Sorrow or pain are unnatural to man. There is a small example. When a child is happy and playing, even the mother does not ask him anything nor does she question how this happiness has come about. But if the same child is crying, the mother will come running, irrespective of the importance of the work in which she is engaged. The cry of the child is something unnatural and immediately attracts the attention of the mother. If someone is happy and is enjoying himself, no one will go and ask him why he is so happy. If someone is crying, anyone who notices it would go and ask why he is crying. Sorrow is not natural to us. So, only if someone is steeped in sorrow does another person want to enquire why one is in sorrow. If you are happy, no one will come and ask you why you have not been crying in the recent past. So what is natural to us is the Ananda or bliss, and this is a strength for us. It is such

bliss and happiness that has the form of our Atma. This truth of existence or being, this awareness and this bliss constitute the Brahman in us. If we try to look for these aspects of Brahman somewhere outside of us, we will not find them; that is not the right thing to do. This aspect of Brahman is a part and parcel of our life. This aspect of Brahman has been described by Sankara as "Jeevo Vedai." All the Vedas have also been described by the words, Thath Thwam Asi. This means, "That is you." This kind of identity between the supreme, or the Paramatma, and the individual, or the Jivatma, has been proclaimed by the Vedas. Because we have been associating this immortal aspect of Brahman with our impermanent body and not with our Self, sometimes there is a chance of our taking a wrong meaning. When we touch a pot of cold water, we feel that the pot is cold; but in fact it is not the pot that is cold. It is the water inside the pot that is cold. Coolness is a natural property of water. If there is no coolness in water, we think that there is something unusual. Many people may have gone on a pilgrimage to Badri, and they will recall that there is a hot spring near Brahma kund. While large quantities of cold water are present in the Alakananda river, no one asks why the water is cold but when they find some hot water in a spring, they ask in surprise how such hot water is coming. Whenever there is something unusual or contrary to the natural situation, then all kinds of doubts arise and questions are asked.

What is the reason for man to become a bundle of doubts? The main reason for man to have so many doubts is that man is not leading his life in the way in which he ought naturally to lead it. He is not conducting himself in a way in which he should. Because he has not understood the real meaning of the Self in him, he is not behaving as a human being which he ought to behave. This is the basis for all his doubts. He must make some enquiry and understand the aspect of Brahman, because this is the basic cause for the relationship between man and man. Therefore, in the very first instance, we should understand these three aspects of Brahman namely Sath, Chith, and Ananda. In everyone there is this aspect of Sath, in everyone there is wisdom, and everyone has the bliss in him. Therefore, everyone must attach importance only to the aspect of Brahman. But, we are promoting the illusion of attachment to the body and because of this, we are unable to understand the

real aspect of Brahman.

Here is one small example. Today we prepare laddus in our house and the main ingredient in this laddu is flour of Bengal gram. Have you ever enjoyed the taste of this flour? The flour, by itself, cannot give any taste. It is because we have added sugar to the flour, it has acquired a special taste. In some other parts of the country they prepare special sweets with rice powder which by itself has no taste. The sugar that is added converts the rice powder into a sweet and gives it a sweet taste. In other places they prepare a rava laddu, and this is prepared with wheat flour which has no taste at all. It acquires sweetness only when sugar is added to it. Thus, in all the different kinds of sweets, the basic ingredient is sugar. The thing that is common in all these is the sugar.

As in this analogy, because in all the things that we see around us in the world, the divine sweetness is present as a common constituent, it gives the sweet taste to all of them.

In the same manner, Brahman in the form of Prema (love) enters various minds and creates attachment between man and man. If a mother shows affection to a child, we should interpret it as an aspect of the divine Brahman and not just a body relationship. This is the aspect of Brahman present as Prema in the mother. This aspect of Brahman enters the mind of the mother in the form of Prema and takes the shape of affection. When this aspect enters the minds of friends, it takes the shape of friendship. When this enters various relations it takes the form of bodily relationship. When this enters the husband and wife, it takes the aspect of lust and attachment. When this spreads to various things that we like, it takes the form of desire. If this aspect is directed towards God, we call it Bhakthi. This prema is the aspect of Brahman and because this prema is present in everyone, when we say, "Sarvam Vishnu mayam, Sarvam Brahma mayam," (All this is Brahman) we are stating a truth, an irrefutable truth. This is also why we say, "Love is God, Live in Love." We also say, "Start the day with Love; spend the day with Love; fill the day with Love; end the day with Love, and this is the way to God." The one aspect which fills the day, and is synonymous with God, is Love; and so

we should fill the mind with the aspect of Prema.

Prema is not multifarious or manifold. It is just one, and in the same way Brahman is also not manifold. That is why we say, "Ekam Eva Adwithiyam Brahma." That is, Brahman is One and is the only One without a second. If, therefore, we wish to understand the oneness in everything, we can understand that oneness by recognising the latent Brahman in the different living beings. If we are to understand this aspect of Brahman, we will have to start from the aspect of man and gradually rise to the aspect of Brahman.

Simply because you have acquired the human form, you should not think that you are truly human in nature. Only the external form indicates that you are human. The inner aspect is the real aspect of Brahman. Brahman is One with no specific form or qualities and such Brahman is present in the depths of your heart. While He is present in your heart, it is not right for you to put up several pretences and false appearances. The body is the temple, and the Jiva is the eternal Lord residing in that temple. Therefore, the aspect of Brahman which is permanent and is symbolic of truth is resident in your heart and if under those circumstances, you begin to exhibit desires and show distortions, it will be doing injustice to this permanent aspect resident in your heart. Therefore, we should make an effort to enter this aspect of Brahman, even if it be to a small extent, and thereby help others take to good actions, and a good path, and enjoy the fruits of such good deeds.

Boys And Girls!

Your minds are sacred; in this one month, while you learn sacred things, you should be transforming your lives into ideal lives and be an example to others. In order that such a transformation may take place in you, several elders who are acquainted with the culture of our country have undertaken to give you their knowledge and share with you their experiences to help you achieve this goal. Having been born as a citizen of Bharath, if you are not able to bring credit to your motherland and understand and assimilate our culture and our history, it will be a matter of shame and disgrace. Therefore, in understanding the culture of our country, the first attempt that you should

make is to understand the divine aspect that permeates our culture. This divine aspect of Brahman and its connection with the material world, and the spiritual world, and how it manifests itself in various situations will be told to you in the coming days. The discourses that you will listen to in the coming days about this divine aspect of Brahman must be recounted and recapitulated by you when you go to your rooms and you must get your doubts, if any, cleared from elders.

After the lectures for the day are over, you should not spend your time in irrelevant things but you should try to recapitulate and put into practice what you learn here. You hear while you sit here and you must eat and digest this material when you go to your rooms. After taking in what you have listened to here, you must put it into practice so that you may digest it. After you have been able to digest all this, all the doubts will be cleared and you will get the strength of doubtlessness. One who does not have the capacity for digestion will get the disease of indigestion. Unless you try to digest and put into practice all that you listen to, learn, and assimilate, it is of no use. The person who keeps on saying that he is full of doubts is the one who suffers from indigestion. One who can understand himself clearly will never have doubts. The person who cannot understand himself and who cannot understand what others tell him, is always full of doubts.

5. All Religions Lead To The Same Goal

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

If one can conquer one's mind, peace will result.
If one can find peace, he can look at all other things with an equal mind.
Good and bad, respect and disrespect, likes and dislikes are all aspects of one and the same thing and that is Brahman.

Boys and girls!

The words that come out of the Vedas refer to and contain in themselves, the names of all forms and for this reason it also has a name Bibarthi.

This has been explained in Manusmriti by saying that all the Jivas have this aspect of Bibarthi in them. Thus, identity of this aspect of Bibarthi with the Brahman follows. In this sequence, the identity between the Veda and the word Rishi has been established as the very first step. While expanding the meaning of the word Rishi, we need to take account of the aspect of the Vedas.

In this context, we recognise the inner meaning of the word rishi. For that individual who can experience the Vedas and Brahman directly, the name Rishi is appropriate. One who can explain and expound the essential form of the Veda can be called a Rishi. Our Puranas have been telling us that Vasishta is the first Rishi. Vasishta had the aspect of Brahman in him, and he was called the Brahmarishi. Viswamithra, also, wanted to acquire this name of a Brahmarishi and he himself undertook great penance and then acquired the aspect of Brahman. As a result of his penance, Viswamithra could have the vision of Brahman. As soon as he had the vision of Brahman, he was addressed as Brahmarishi by Brahma Himself. Viswamithra was not satisfied

and he told Brahma that he was not satisfied by his merely being addressed as a Brahmarishi. He said that he wanted to directly experience the Omkara and the vashatkara which the Veda has explained. Viswamithra understood that by getting merely the name of Brahmarishi he was not going to get the aspect of Brahmarishi. He would truly become a Brahmarishi only when he grasped fully the meaning of the sound Om and of Veda.

Vasishta had a title which meant that Vasishta had understood all that was known to the Suras, the sacred people, and Vasishta was known as the head of all these sacred people. It is quite easy to call oneself by the name Brahmarishi, but it is very difficult to get the qualities of a Brahmarishi. If one wants to acquire the aspect of Brahmarishi, one should merge in the Brahman and become identical with Brahman. Because Viswamithra had surrendered everything to Brahma, these aspects were taught to Viswamithra by Brahma Himself.

If one is able to get the grace of Brahma, then everything will be under control. If you are far away from the grace of Brahman, all the evil planets will begin to influence you. Viswamithra was one who had no acquaintance whatsoever with the contents of the Veda. He did not understand the aspect of Omkara. In spite of this, Brahman himself taught him these things because of His grace. Sakthipata was given to Viswamithra by the Lord and we have to examine the meaning of this word. Sakthipata means that the guru hands over in one shower all the capacities to the disciple. This, however, is not the correct meaning. When we make this statement, it means that there is a guru and there is a disciple to whom the Sakthi is being handed down. It is in contradiction to the statement, "Sarvam Brahma mayam" (Brahman is immanent in all). This sakthipata is something that is given only when there is a deservedness. It is not given where there is no deservedness. In all individuals this sakthi is present in a hidden manner and is in a latent form. What the guru does is simply to remove the veil of ignorance which is hiding the power that is intrinsically present. He does not hand out anything new.

The aspect of Brahman is not something which can be given by one to another. But today, because of the influence of Kali, it looks as if someone

pays for this and someone else receives payment and sells it or transfers it to a disciple. This bliss is such that one can only experience it. If we do what we should do and adopt the path that we should adopt, then naturally the strength of Brahman will automatically come to us. Because the ancient scholars of our country have been describing Brahman as something which is unattainable and indescribable, our people always felt discouraged and disappointed. In fact, they have been abandoning attempts to understand this aspect of Brahman. To explain this aspect of Brahman, they have been using inappropriate and confusing words.

If we ask any of the ancient scholars to tell us the meaning of the word Brahman, they simply use various words, the meaning of which they themselves do not know. These are not the right type of interpretations. It is very easy to recognise the aspect of Brahman. It is even more easy to experience Brahman. In the absence of knowledge about the methodology of understanding Brahman, man is unable to recognise what is right in front of him. He is groping in the dark.

There is a small example for this which can go straight into your heart and which you can understand easily. Suppose you have a book in your hand and you go to a friend when you are reading the book. On seeing the friend you ask for a loan of ten rupees. The friend is willing to give you the loan but before that, he wishes to see the book you are holding in your hand. While the friend was looking at this book, he finds a ten rupee note inside the book and asks the person who asked him for a loan why he was asking for a loan when the ten rupee note was already inside the book. Immediately the former says that he had forgotten about the ten rupee note that was placed in the book and that he no longer requires a loan and he goes away. Now we have to ask if this friend has given the ten rupee note from somewhere or whether he simply pointed out to an already existing ten rupee note which belonged to him. The fact is that the ten rupee note really belonged to him and he had kept it in a book which was pointed out by his friend. He was not aware of the existence of the ten rupee note which is his own property.

In the same manner, nowadays, we are having the book of our heart and

forgetting that there is wisdom latent in our heart. We go to some pundit and request him to show us the sacred path of wisdom and knowledge. This guru, who has been approached, simply says that there is the basic wisdom in the book of his heart and only points this out to him. On realising this aspect, the disciple feels that there is a divine aspect in him and feels that he no longer needs a guru. So when we talk of a guru and the sakthipata, it is not as if we are communicating something which is exterior to us. What we are doing is simply drawing our attention to the existing strength and wisdom in our own heart.

As in this analogy, what Brahma did to Viswamithra was to simply remove the clouds that have been hiding the strength that was present in Viswamithra intrinsically. The thapas (austerities) which Viswamithra went through gave him the darshan of Brahma, and then Brahma enabled him to realise the strength which was already present in him. He taught Viswamithra to recognise the presence of Brahman everywhere and told him to sing about the grace of the Lord and about Brahma's presence everywhere and then he disappeared. So the aspect of Brahman is not something which is separate or distinctive but is present everywhere. It is not a material item which has some specific features. It is parartha (spirit) and not padartha (matter, object). It is something present everywhere.

There are many names for Brahman. This aspect of Brahman can be called as Vakpathi or Vachaspathi or Brihaspathi. These are identical and synonymous names for Brahman. We may get a doubt as to why Brahman should have so many different names. In our own houses, we are worshipping God with a thousand names and each of these names refers to a particular quality of the Lord. We may get a doubt as to whether each one of these thousand names is appropriate to the Lord or not and whether they really signify a true aspect of the Lord. In our daily life we are experiencing the significance of these different names. When there is a householder who is the head of a family, we know that the son comes and addresses him as father, while the daughter-in-law addresses him as father-in-law, the grandson addresses him as grandfather, and the wife will address him as "My dear husband". Here we see that because he has established different types of relationships, he is

addressed by different names by different people. A Brahmin is called a pujari if he is performing puja and he is called a cook if he is cooking. He acquires a different name depending on the nature of work that he performs. Similarly, depending on the time, situation and the country, Brahman has been given different names which are appropriate to the situation and work.

Yesterday we have understood the meaning of the names Vakpathi and Vachaspathi. Today we shall take the names Brahmanaspathi and Brihaspathi. Indra and Varuna have recognised the Manthra as the basis for everything, because Brahma is the master of these Manthras he is called Brahmanaspathi. Because he is the one who controls these Manthras they have accepted him as Brahmanaspathi. Brahmana is a word which comes from Brahman. Brahma rides over these Manthras or the Manthras carry Brahman and, therefore, he has also been called Brahmanaspathi. If we want to get control over Brahman or gain his grace, then his carriers, namely the Manthras over which he rides, must first be brought under control.

Such inner meanings are contained in our Bharatha and Bhagavatha in many ways. On one occasion Brahma came to Valmiki and told him that the gift of Saraswathi was given to him and that he should write the Ramayana. When we say that Brahma came to Valmiki and handed over Saraswathi to him as a gift, we find it difficult to understand the statement because we regard Saraswathi as the wife of Brahma. Because of the word Pati we take Brahma as the husband of Saraswathi. That is not correct. Pati really means Kartha or the head of a situation. When we say that Brahma is the head or controller of all Manthras, we should not readily interpret Brahma as the husband of Saraswathi. Brahma is to be regarded as the master of Manthras. Brahma is really the controller or the master of the Manthras, and to misinterpret by saying that he has a wife and a family is not correct. Brahma, the master, does not have any such relationship and such an interpretation is erroneous.

Here, we should understand the meaning of Saraswathi and what she stands for. Saraswathi has for her vehicle the Hamsa (Swan). This word Hamsa stands for Soham or the taking in and giving out of the breath. Thus, what Brahma has handed over to Valmiki as a gift is the aspect of Soham. You

cannot get a word out without taking in a proper breath. Here breath is the carrier Hamsa, or the Swan, and who rides over it is Saraswathi. This means that Brahma has given to Valmiki the aspect of Soham or the breath which brings out the words, and he asked him to use this in writing the Ramayana.

By the title Brahmanaspathi, we have to understand that Brahman is the master, and that he is in full control of the Manthras. The world is made up of all the material items that we see around us. Matter has arisen out of words. The meaning of the various words arises from the words themselves. We learnt that Brahman is responsible for the sounds that emerge. If, therefore, the meaning of the word Brihaspathi is that Brahma is the master of this whole world, we come to the conclusion that Brihaspathi is only an alternative name for Brahman. In this way, if we recognise the true meaning and interpret each of the names appropriate to Brahman, we can easily understand the presence of Brahman everywhere and the significance of these names.

Citizens of Bharath always liked to move closer and closer to God and, therefore, they created more and more names which are appropriate to God. For this reason and because each one is close to God, each individual has given an appropriate name to the Lord. Each individual has given Him a name which pleases him most. They have enjoyed giving different names and forms. Westerners have questioned why we create different names and forms while God is only one. They think that we ought to have had only one name and form. We have been creating various forms of God based on our ideas and our capacity.

There is a small example for this. Ten children go to a cloth shop and choose some material which is to their liking. These children take the cloth to a tailor, and each one gives measurements appropriate to himself and gets a suitably stitched shirt. All the children have used the same cloth for making their shirts, but each one will have to adopt appropriate measurements. This is the right thing to do; but if the tailor stitched all bush shirts to the same size and asked all the children to somehow manage with that shirt, it would not be proper. If each one wears a bush shirt appropriate to his size, that gives

satisfaction. If this were not so, they would not be satisfied. If one is given a shirt that is not suitable to him, he would rather go without a shirt than wear a shirt which is not suitable.

Therefore, if any religion tells all individuals to follow only one path and accept one uniform interpretation, then it is something which is meaningless. To dictate uniformity is not right. There should not be any difficulty in allowing devotees to take into consideration their desire and strength and create a form which pleases them. In the old days, Westerners used to compel people to adopt one uniform religion and this is a situation similar to asking all the people to wear the same bush shirt. This is not the correct method. Whether it is for the citizens of our country or of other countries, this is not an acceptable situation.

The aspect of Brahman is shining in the heart of everyone and depending upon his own picture of the effulgent Brahman, which is present in him, he has the right to adopt that particular aspect. If we do not accept this much choice, how can we understand the aspect of Brahman? When we use the words "freedom of choice," we use these words only with regard to our understanding of the divine. The reason for this is that God is limitless, and one can have freedom in this regard and yet enjoy the limitless aspect of God.

In order to understand this limitless aspect, it has been said, "Ananto vai vedaha," which means that the Vedas, through which we can get an idea of the divine, are limitless. Sometimes we may ask why there should be so many Vedas to describe the one aspect of God. If we want to understand this well, we must realise that religions are all different but all of them lead to the same goal. The cloth may be different but the basic material, namely the thread which makes the cloth of different kinds, is the same. Ornaments are all different, but the gold which goes into making the ornaments is the same. The colour of the cattle may vary from one to another, but the milk that comes from these cattle is the same. The flowers may be of different types, but the worship for which they are used is one and the same.

Human beings have missed the essential point and are unable to understand this as a result of their ignorance, and men have submitted themselves to a great many difficulties because of such ignorance. God is one, but each individual should be able to create a form for himself according to his taste. When salt is in the sea, it is not distinct from the sea. It is a part of the ocean. When we talk of this salty taste, it is a quality present in the ocean. When we say that the water of the ocean is salty, have we to drink and taste the entire ocean to experience this? One drop of water is enough to tell us that the ocean water is salty.

In the same manner, even if you experience a small part of the aspect of Brahman which is in your heart, you can understand the entire divine aspect of the Brahman. So when we talk of Brahman, we need not think that there is one Brahman in each country. There is only one Brahman all over, and He is not different in different persons. There are many tube lights here, and we think that there are different tube lights. Indeed the light coming from each tube light appears to be different, but the current that flows through all the tube lights is the same. All the human bodies in this world are like tube lights, and the aspect of Brahman, in the form of Sakthipata, flows in all these human tube lights. However, in some of these tubes the fuse is absent because of ignorance and the light does not glow in such tubes. Simply because there is no light in him, the individual should not say that there is no Brahman in him. In everyone this capacity to shine is present, and it has been said, "Prajnanam Brahma" or Brahma is Prajnana.

From the four Vedas, our ancients have picked up four very special statements and taught their meaning to us. These four are "Prajnanam Brahma", "Ayam Atma Brahma", "Thath Thwam Asi", "Aham Brahmasmi".

These statements imply that Brahma is synonymous to Prajnana, and that the Atma is Brahma, and that Brahman is yourself. In these we will be able to see that in the dissolved state everything is one and the same. In this state of dissolution all bad and good, things that are attractive and things that are not attractive, appear as one and the same. All things look as if they are one and the same. We will not recognise the difference between names and forms. In

this state one can only experience bliss.

There is a small example for this. They bring a large number of oranges in a lorry and dump them in a factory. Out of these oranges, they extract the juice and bottle it under a trade name. When the oranges are brought in, some of them are green, some of them are yellow, some of them are ripe, and some of them are overripe and so on. But once the juice is extracted and put in a bottle, you do not any longer see the different forms of the oranges which were present before. You will not be able to say that this part of the juice comes from this orange and so on. It is indistinguishable.

If all of us have merged ourselves in the aspect of Brahman, it will not be possible for us to recognise the individual form and name. We can only see the common aspect of Brahman in all the individuals. Only one who is clearly above the concept of name and form can be called Brahmarishi. There are cases of people who are in the stage of a Brahmarishi but for the sake of the prosperity of the world, they will be doing certain things. They do such things, not because they do not have the aspect of equality in them. Today in the world there are several people who go by the name Brahmarishis. There are also several yogis, Rishis, Maharishis and Yogeswaras. But these people are not recognising nor possessing the qualities that are essential for deserving these titles. The meaning and the significance of the word Yoga was being expounded to you by several people in the past few days. How can individuals who do not get control over their own mind get control over other things? When we are not able to divert our mind from bad desires, how can we call ourselves Yogis and Yogeswaras? It is such people who are bringing disgrace and misunderstanding on the true meaning of the word yogi.

One who sees the dirty water in the drain alongside the road on which he moves should not think that the rain water which comes from the clouds is also dirty. To think so is foolishness. Simply because the water which one has seen is dirty or the experience which one has had is dirty, it does not follow that all water is dirty. Because many persons only see such unclean and impure water, they do not even make an attempt to see if there is clean water anywhere. They cannot even recognise clean water when they see it.

They are wasting their time in this manner. Such persons are bringing disrepute to our own culture and traditions thereby giving scope to others who do not belong to this country to ridicule us.

It should be the aim of the students and the young people who have gathered here to understand our culture well and to know what Yoga truly means. They should also put such knowledge into practice. I firmly believe that students are the only people who can set things right in future and can demonstrate the strength of these principles by putting them into practice. Do not undertake to follow anything in a blind manner. Always make an enquiry into the truth and the permanent or impermanent nature of what you are seeing.

In every country of this world good and bad come as a mixture. We should believe only in the good and forget what is bad. If people are not able to control their minds in trivial matters, what is it that they can control in their lives?

Pavitratma Swarupas!

With the hope that you will understand the sacredness of our culture and develop the strength to establish our culture, I am explaining to you these things and not with a view to criticise anyone. In the coming fifteen days, when you make an attempt to understand the meaning and the aspect of Brahman, you will find everything becomes as clear as if you are seeing it in a mirror. When all of you look at this piece of cloth in my hand you will call it a handkerchief but if I do not let you see it in its entirety and show you only one corner and ask you what it is, you will not be able to say what it is. Today what you know about Brahman is a very small aspect and in the next fifteen days you will see it in its entirety. Once you do see this, there will be no room for any further doubt in this matter. Similarly, after you have learnt all about Brahman, you will know it in all its detailed aspects.

6. Brahman Is Within You And Is Realisable By An Unwavering Mind

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

Morality and discipline bring respect and reputation to man. Whatever one acquires in his young age remains with him in his later life. People who could convey such noble ideas were accepted as teachers in ancient days. In the human body, such of the organs in which the life force is not specifically present gradually decay and perish. On the contrary, such organs in which the life force is present will remain healthy and continue to show vitality. One can say in this context that the life force is the essence of all organs. For this reason, the life force has been called in our Vedanta by the names as Angirasa Bhuta. Such Angirasa, taking the form of essence of life, protects all the organs and enables people to live in this material world comprising of different forms and names.

This Angirasa has also been called the God of life. Because this God of life with the name Angirasa is closely associated with Brihaspati, Angirasa has acquired an alternative name Brihaspati. Sruthi demonstrated that Angirasa and Brihaspati are synonymous. The word Bruhati means voice. One who is the master of Bruhati or voice is called Brihaspati. It is in the context of such Brihaspati that words which have special significance have been named Riks . Sama is another name for such Riks. These Riks are associated with Bruhat and are called Brihita prosody.

There is another meter by name Anushtup. This meter is associated with the Riks. Thus Anushtup, Brihita, Brihaspati, Sama are all synonymous words. In the word Sama, there is something which we have to know by a special effort. Sa here signifies voice. Ama signifies life. The combination of voice and life is the meaning of the word Sama. Thus Bruhu, the word which is a combination of voice and life, is equivalent to Brihaspati and it has manifested itself as Sama or Brahman in this material world. The material world which is made up of name and form has been taken by people as the manifestation of Purusha. Brihaspati, Brahman and Sama have all appeared in this world as the

Purusha.

Name and form have an inseparable connection between each other. It is not possible to separate the name from the form in this world. When we point our finger towards the eye, we call attention to the eye. The name and form of the eye are inseparably connected to each other. Thus Angirasa and Brihaspati, who have created the name and form for each item in this material world are closely connected to each other. In fact, Angirasa is Brihaspati and Brihaspati is Angirasa.

Brahman does not have a specific name and form. It encompasses all names and forms that we encounter in this world. All the business of this material world is contained in the words that signify all forms and names. Whether it is in the tiny insects or in the huge forms that we see in this world, the all-pervading aspect is that of Brahman. Since the aspect is equal in all living things, Brahma is also called Sama, one who is equal-minded. Because this aspect of Brahman is not confined to equal mindedness to living things only, but since it is all-pervading and covers the entire creation, it has been said that Easwara is present everywhere and envelops the entire universe. Just as from the shining sun, the sun's rays come spontaneously, so also from God, who is the source of all energy, come spontaneously all the words of the Veda which are like the rays of wisdom. The kind of inseparable relationship that exists between the sun's rays and the sun also exists between the Vedas and God who is their source.

If today, students recognise such sacredness in our Vedas, you will turn into future citizens of this country who will have the capacity to re-establish the supremacy of Vedic culture. Our elders have taught us that the understanding of God is above the sensory capacities of man. To be able to experience the aspect of Brahman which itself is above sensory capacities, we should also rise above the senses. How can we understand something above the senses while we remain in a stage which is below the senses? When we become equal-minded, we can rise above the trivialities of name and form.

There is deep significance in saying that all the world is filled with Brahman.

We recall that Sankara has said that Brahman is truth and the world is an illusion. This is a piece of cloth. How can this be made without the yarn? Here is a golden ring. Can this be made without the gold? Can there be a pot without the mud? Thus cloth without the yarn, pot without the mud, ornament without the gold, world without Brahman cannot exist. Thus, the entire world is permeated by Brahman. Without Brahman, there is no world. The whole universe is only an illusory manifestation of Brahman. One devotee described this situation saying, "When the whole universe is the Lord's mansion, where do we search for a main entrance to this mansion? Play on the strings of life as you play on the strings of a veena so that tears of joy and bliss flow. The door to the Lord's mansion is always open. There is something unnatural in asking such an open door to be opened for you. Queries and doubts are only the result of distortions of one's mind." One does not have to search for Brahman in some distant chosen place. One should find Brahman in one's daily life in all things from the smallest thing that one comes across to the biggest thing that one sees. If with some reason and with some depth we make an enquiry, there is a chance of finding Brahman in our own heart and within ourselves. If we can get into a state of meditation, we can enjoy the bliss of recognising Brahman everywhere. If the mind is made steady and unwavering, we can enjoy permanent bliss and see the aspect of Brahman.

If the mind is wandering like a monkey, we can never enjoy all this. If in the Adhyatmic path we wish to attain the bliss of Brahman, we generally go to a pilgrimage centre or meet elders and learned people. Brahman is not to be sought in a pilgrimage centre nor is it to be looked for in the teachings of elders. It is within you and can be known by controlling your own mind.

It is in this context that Meera sang:

"Oh! mind, travel to the banks of Ganga and Yamuna. Ganga and Yamuna represent the two Nadis (nerves), Ida and Pingala. Move on to where these two Nadis, through which one inhales the breath and exhales the breath, meet. Move on and locate yourself in the clear, clean and pure place, the centre of your forehead." When one tries to understand the inner meaning of what has just been said, he comes to the conclusion that Brahman can be

realised only in a quiet, clear, and pure place. Is there such a place in this world and how can we find and reach it? Such a place does not exist outside you. It is present in your own internal self. From time immemorial, Maharishis have searched for a place of that kind all over and in the end, they came to the conclusion that they should turn their vision and their thoughts inward to find such a place. By such a process they could get a glimpse of Brahman and enjoy the bliss thereof. They spread these processes, which they discovered, to the rest of the world. While such an omnipotent, all-knowing and sacred Brahman is present within one's own self, it is understandable that one goes about searching for it in all places outside himself.

When you have the wish-fulfilling tree, the Kalpavriksha, available to you, why look for ordinary fruits? When you have the Kamadhenu available to you, why look for milk from ordinary cows? When you have the mountain of gold available to you, why go about purchasing silver? Today we have turned ourselves into persons who, while having rich food in their own homes, go after stale food that one can get by asking for it from one's neighbour. The aspect of Brahman is not outside yourself. You should not waste your time and life looking for it externally. Time is Brahman. Rendering such time unsacred is wasting your life and rendering Brahman unsacred. What we should do today is to make an attempt to develop an inner vision to realise the Divine strength of Brahman which is omnipresent.

I will give you an illustration for this which I have given you several times earlier. There are two important statements. The entire world is filled with Vishnu. While Brahman is the only truth, the world is an illusion. Both these statements arise from the Veda; but people are likely to get a doubt as to which one of them is correct, as there is an apparent contradiction between them.

I will now cite an example from daily experience. Ninety-nine percent of the boys and girls assembled here are used to going to a cinema. When you go to see a picture, you sit looking at the screen. One would not like to sit looking at a blank screen for too long a time. After some time, when pictures appear on the screen you feel relieved. But if the same pictures remain there, you

feel impatient. You expect the pictures to change. Even as you feel that a set of pictures are real, they disappear and others come. The pictures are not real. Their disappearing and others appearing in their place is a reality. Thus, this is neither truth nor untruth. In Vedantic language, this phenomenon is termed true-untruth, a mixture of truth and untruth also called by a special word Mithya. These pictures, which are coming and going, depend on the screen for their appearance. The screen neither comes nor goes. The pictures are not stationary.

They come and go. The screen is a reality. The pictures are a Mithya. In this analogy, the screen is comparable to Brahman and is a reality. The pictures are comparable to the creation and the men and women who come and go are a Mithya. That is why we say Brahman is truth and the world is a Mithya. The illusory world is like the pictures that depend for their manifestation on the screen, in this case, Brahman.

The second statement talks of the entire world being filled with Vishnu. When the illusory pictures come on the screen, the true screen is mixed up with the unreal pictures. Just like this, the true Brahman is mixed up inextricably with the Mithya of creation. If there is no Brahman, there is no creation. We are like pictures which come again and again on the screen of Brahman.

It is in this context that Sankara described our coming into and going out of this world in a sloka saying, we are born and die again to be born, and so on; the cycle of birth and death envelops us. If we live a life, die, and are reborn again, what is it that we are achieving in each life? We must try and make an attempt to see that once we come into this life and go, we should not come back again into this world.

Boys and girls!

This world is like a newspaper. Once we read a newspaper from the beginning to end, we do not want to read it again. It becomes a waste paper and we throw it away in the basket. In the same manner, once we see this newspaper of the world, we do not wish to see it again and again. All our experiences in

this world are like a newspaper. This has been described in two concepts, viz., no birth, rebirth. What is the meaning of these two. To be born again is rebirth. Not to be born again is no birth. When does one get rebirth? It is only when there is a residuary life force in him that one gets rebirth.

There is a small illustration for this. We have the case of paddy. If we sow paddy in the earth and water it, we note that it sprouts. There is some rice inside the paddy, covered by husk. This is the reason why it sprouts. If we remove the husk and plant the rice alone it does not sprout. Because of the presence of husk, we call it paddy. If there is no husk, we call it rice. If the grain with husk is planted, it sprouts. In this analogy, rice has no rebirth and paddy has rebirth. Our life, when it is covered with the husk of desire, has rebirth. Once we remove this husk of desire, there is no birth.

In this context, it has been said that man's mind alone is responsible for his bondage as well as liberation. Thus in the content of Brahman, life plus desire is man and life minus desire is God. How can it be possible to live without desires? It is not possible to eliminate all desires. If, however, we turn all our desires towards God and whatever we do, if we do it remembering that we do it for the pleasure of God, those desires will not bind us for rebirth. Whatever work we wish to undertake, we should do so without the desire to claim the fruit thereof. We have the right to do work, but we have no right to the fruit thereof. This is what the Gita also says.

One may ask what does it matter if we desire to enjoy the fruits of work. It is possible to have peace in our life only if such desires are limited and kept under control. Take your own experience as an example. You have come here for a stay of one month. You would have argued that if you carried a small bag with a limited number of clothes in it, that would suffice. A big bag would be a burden and would make your journey uncomfortable. Not only this, there are instructions in the railway carriages to the effect, "Less luggage gives more comfort and makes travel a pleasure." Thus, when on a trivial journey which lasts for a few days, we try to lessen our luggage should we not lessen our luggage in the long journey of our life?

Desires constitute the luggage of our life. In Vedantic parlance, giving up desires is called vairagya. Vairagya does not consist in giving up one's home, one's family, and going away to the forest. There is also another meaning for this word. It does not matter if you live in the world, but do not let the world live in you. You may undertake work to the extent necessary for living in the world, but do not let the consequences and results fill your mind and bother you. Do not entertain high desires in your heart because if you wish to fulfil them, you will be subjected to troubles. Are such desires appropriate to us? Are they such that you are entitled to entertain them? In promoting your desires, do not be selfish.

You should also consider the well-being of others. Your life should be such that you do not give trouble to others and to yourself. Be good to others. Giving trouble to one aspect of Brahman and worshipping another aspect of Brahman is not the right path. Follow a good path. Do not harm others. Do not harm yourself. Recognise the aspect of Brahman in every living thing and in all the work you do. Promote this aspect in you and lead a life filled with such ideals and principles. You will be happy and will have no worries.

7. Karma And Dharma Lead To Realisation Of Brahman

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

Amongst all the qualities, the quality of truth is the greatest.

This quality of truth will be shining as the most prominent one in the whole world.

One who has such a quality in his daily life can be termed as a punyatma or a person who has done good.

Pavitratma Swarupas, Students!

The Vedas are referred to by several names. Of these, adhyayana and swadhyaya are two names which we should understand well. Adhyayana also means practice. When we use this word, we have also to understand what it is that we practise. What we practise is Brahma Yagna. It has been said that adhyayana begins with Brahma Yajna. In the context of our attempting to know the inner meaning of the word adhyayana, we come to the conclusion that Veda and Brahman are one and the same because we utter them together. When we want to understand the meaning of the word swadhyaya, many people regard this as representing one's own branch. Taking the meaning of this word as Swasakha or one's own chosen special branch, they are misinterpreting the Veda. If we regard swadhyaya as swasakha or a special branch of the Vedas, then we imply that the Vedas do not deal with other aspects. The word Swadhyaya has been given the meaning swasakha, implying that the Veda has the form of swasakha. If one wants to feel that one belongs to a particular branch or sect, Veda does not accept such an interpretation.

Other scholars like Jaimini and Badarayana have interpreted this word by

calling it Dharma jijnasa and Brahma jijnasa; that is the desire to learn the meaning of dharma and of Brahma. Even if we want to go along with the meaning of Swasakha as one particular branch, it is the interpretation of these two Rishis that after reading of swasakha, or one particular branch, one has also to follow dharma and Brahman. When we say that the knowledge of Vedas or of dharma and Brahma relates to all branches of knowledge, there is no meaning in regarding Veda as referring to one particular sect. Many people have argued on this point as well and said that this cannot be referred to as one branch or swasakhadyaya.

We must understand the inner meaning of this word "swa" which has been given in Amnaya which tells us about the word swa and its intimate relationship with Atma. In our daily life we are using the words swa and bhava combined as one word swabhava. In common parlance, we interpret the word swabhava as the natural condition of man. This is not correct, and the word swa relates to Atma. All ideas emanating from one's own mind cannot be described as swabhava.

There is another word swa-ichha (or swechha) in which this swa comes. This word does not mean that we can move about in an uncontrolled manner. Swechha can be described as the desire which comes from the depths of one's heart, or the seat of Atma. Today we neither recognise the correct meaning of swabhava nor do we recognise the correct meaning of the word swechha. We also do not conduct ourselves on right lines. In these two words swa has to be taken to imply something which relates to the Atma or Brahman. In all aspects of Veda, this should be the correct interpretation.

Several Rishis have described how we should understand the meaning of the word swa in the two places - Swasakha and Swechha. They have enquired into and provided an answer as to which people can read the Vedas with reference to Swasakha and Swadhyaya. When we are on the swadhyaya, we must understand the Vedas with special reference to mimamsa. We will take the first injunction, "Adhato Dharma jijnasa." We have to first understand the details of the methodology and duties which go with the word dharma. It becomes clear that the aspect which envelops everything or that which we

see all around us is dharma. Before dharma jijnasa and Brahma jijnasa, we must recognise the need for karma jijnasa. Only when we understand karma jijnasa, or the knowledge relating to karma, can we understand dharma jijnasa. Only after that can we understand Brahma jijnasa, or knowledge of Brahman.

The relationship between Karma, Dharma, and Brahman can be best explained by using an example with which we are familiar in our daily life. When we do a particular type of cooking and then undertake to eat the food, we should remember that bringing together the things that we need - namely various ingredients like the fire, the vessel, etc. - constitutes the primary process.

The fire that is necessary for the cooking and the vessel and the various ingredients form part and parcel of the work of the karma. Once we have brought all these together, we undertake to do the cooking. The act of cooking is the karma or work. After having made all the preparations, eating the cooked food is like dharma jijnasa. If we then try to find the merits and demerits, such as shortage of salt, sugar, pepper, etc. in the cooked food, that is Brahma jijnasa.

If we want to compare these with different stages in another analogy, our being born is itself karma jijnasa. After being born, realising the details of life and doing the duties that are appropriate to the time and circumstances is dharma jijnasa. After fulfilling such duties, the realisation of the fact that merely fulfilling such duties gives no Ananda or the realisation that there is no Ananda in dharma jijnasa alone is Brahma jijnasa. If one is not born at all there is no possibility of performing one's duty, and unless you perform the duties, there is no possibility of realising that there is no Ananda in performing these duties. In other words, from the karma of birth follows the doing of dharma, and from doing dharma follows the realisation of lack of Ananda and therefrom follows Brahma jijnasa. The connection between birth or karma, dharma and Brahma is very close and one must follow the other.

If we take another analogy, karma occupies the very first step of a pollinated

flower. Slowly, and as time goes on, the petals drop out and what is left is the bud of the fruit. When these petals drop out and we do what we have to do to the bud, it develops into a fruit. When we taste the unripe fruit, we realise that there is no sweetness in such a fruit and we keep doing what has to be done until the unripe fruit becomes ripe and sweet. Thus, gradually sweetness replaces the sourness. In this whole process, the flower, the unripe fruit, and the fruit are all transformations of one and the same and they are not essentially different. In the same manner Karma, Dharma, and Brahma are simply three different aspects of the same Brahman. In the two early stages of karma and dharma, there may be some difficulty, but in the third stage of Brahman there is no difficulty and one is full of Ananda or bliss. But whatever path one follows, the goal which one reaches is the same.

There are four purusharthas (Goals of life) namely, Dharma, Artha (wealth, prosperity), Kama (desire) and Moksha (liberation). For Kama and Artha, we have Dharma and Moksha on either side. We should try to regroup the four into two groups. If we take these four and treat them as four separate entities, we will not get any benefit out of our actions. If we can combine dharma with artha and kama with moksha, then we realise that we will have to acquire wealth for the sake of dharma and we must turn all our desires to acquire moksha. Wealth is not permanent and kama is something which wavers. Wealth and lust are things which are impermanent and keep on changing. It is not possible that man can become happy by the possession of these two things. The reason for this is that they are unsteady and impermanent and such things cannot give happiness to man. When these impermanent things, wealth and lust, are combined with permanent things like dharma and moksha, they also acquire such sanctity and become somewhat true and permanent. If wealth is combined with a permanent truth like dharma and similarly, lust, which is a wavering type, is combined with permanent moksha, then we will be able to acquire Ananda in the aspect of Brahman. Our purpose should be to combine the impermanent things with the permanent things of life. We should strive to move on from the minutest aspect to one of infinity.

When we have a drop of water in our hand, it will appear to us only like a

small drop. When we take this drop of water and merge it with the infinite ocean, the drop also takes the form of the infinite ocean. Moksha is an endless and infinite thing and dharma is equally limitless. Our purpose should be to take all our temporary desires which have several limitations and merge them with more permanent things like dharma and moksha.

The word moksha does not represent something which is exhaustible and which you can purchase from a shop. Moksha is regarded as a limitless entity. So long as there is attachment in you, the world will appear permanent. On the lotus of your heart, this attachment always moves like mercury. This kind of mercurial lust which is continually moving from place to place should be removed, and this process of mohakshaya (attrition of attachment) is moksha. Once this attachment goes, what remains is simply Ananda. To convert our lives, to some extent, in this manner is the path of Brahman. Once we make a proper enquiry and understand this aspect of Brahman, we realise that Brahman is latent in Karma. Karma, or work, is latent in Dharma, and Dharma is latent in Brahman as well. One's own self is the aspect of Brahman, and to recognise this aspect of Brahman in everyone is the state of bliss which we should seek.

One who is in the path of karma will be thinking, "I am in the light." One who is following the path of dharma will be thinking, "The light is in me." One who has moved on to the aspect of Brahman and learnt to experience Brahman in everything will say, "I am the light." Thus, "I am the light" is the aspect of Brahman while "I am in the light" is the aspect of karma and "the light is in me" is the aspect of dharma.

So long as you say, "I am in the light," you are not an independent person; but you are dependent. To say that you are in the light is to imply that you are dependent on the light. If we state that "this cloth is in my hand," we imply that the hand is in control of the cloth. The cloth is not an independent entity. When you say that the light is in you, you control the light. This implies that there is something which is being controlled and someone who controls and, therefore, a dual aspect is introduced by implication. Here we have two things - one is the nature and the other one is following the injunction laid

down by nature. That is why we say, "Adhato Dharma Jijnasa." It is only when there is Prakruthi or world around you, that you require a code of dharma to follow.

In this context, if you came to the conclusion that those who are in the family, living as a part thereof, do not have the right to follow the path of Brahman, it is not the right idea. There is a good example for this in the Ramayana. The family life is like a chariot. Husband and wife are the horses. Dharma is the charioteer. Family, or the bundle of worldly desires, is the path and moksha is the goal. Thus the horses, namely the husband and wife, can lead the chariot of life to moksha if they follow the path of dharma. It is not right and it is a weakness to think that only yogis, jnanis, and rishis are entitled to moksha. The destination is available for everyone. Whether one is a brahmachari or a vanaprastha or a sanyasi, the destination is the same for all of them. From one point of view what we see in our daily life the four states - Brahmacharya, Grihastha, Vanaprasatha, Sanyasi - may be different but in the aspect of Brahman, they are one and the same. The four have taken the paths arthi, artharthi, jijnasu, and jnani, and by journeying on these four different paths, they all reach the same goal. When one aspires to reach the right destination, God is always ready to respond to everyone with the same attitude. He is even prepared to lead them to the destination. God does not have different thoughts or opinions about different people. Such differences arise only from the different ideas which we have. It is wrong to attribute differences to God.

There is a small story for this. One rich businessman was conducting his business. He had four wives. The first one was continuously ill and suffering from some disease or other. The second wife was given to worldly pleasures. The third wife was always pursuing a spiritual path and was wanting to meet learned persons and learn about religious aspects. The fourth wife was very healthy but was not given to worldly pleasures and had no desires of any kind. She had only one thought and that was to become one with the Divine. The businessman went to a foreign land and wrote to the four wives just before coming back, asked them what they wanted to be brought. The first wife replied that she wanted a special kind of medicine for her illness. The second wife asked for special gifts like saris, jewels, etc. The third wife asked

for religious books of the foreign land. She also asked him to search for information given by learned scholars concerning the aspect of Brahman. The fourth wife had nothing to ask except the safe return of her husband. As soon as he gave all the things which he had brought with him from the foreign land to the respective wives, he himself went to the house of the fourth wife. The other wives grew jealous and asked him why he was spending all the time with the fourth wife especially after being absent from the house for such a long time. He replied that he had given each wife what she had asked for and as the fourth wife asked for him, he had gone to her house.

In the same manner Brahman is the master of arthi, artharthi, jnani and jijnasu, and gives each one what he asks for. Brahman will give bodily comforts to one who is an arthi. For one who is a jnani, Brahman will tell him about the paths of journey to the state of bliss or wisdom. For the jijnasu, He gives Himself as that is what he desires. Difference may exist in the method of our asking and what we ask for, but there is no difference in the aspect of Brahman. Changes that come about in your prayer and in the manner of your prayer have their origins in you. Those changes do not belong to Brahman. It is in this context that we come across the statement, "Yadbhavam tad bhavati" (The thoughts will determine the action). Therefore, if your thoughts are pure and sacred, whatever experience results from this will also be pure and sacred. Out of such pure and sacred experience will result jnana.

Many people do not see faults in them as their own and try to hide them. By way of excuses for their failings, they blame God. Such defects or faults are not present in God. In fact, God is like fire and whatever goes near the fire is burnt up and so also all bad qualities are burnt up in the presence of God. This is the reason why Brahman is often compared with fire by saying Agni Brahman. There is a significant meaning here in recognising Brahman as the fire of wisdom. To associate an impurity with such sacred and effulgent wisdom is a sign of our own impurity. Therefore, we must purify our thoughts and ideas. We can then recognise the aspect of Brahman.

The Vedas demonstrate and establish the all-knowing aspect of Brahman and that everyone has the right to study Vedas. There is some amount of lack of

knowledge and misconception in thinking that only some class of people can study the Vedas. We were told that the Pandavas had studied the Vedas and that they had full acquaintance with the Vedas. This is told to us in the Mahabharatha. In the Ramayana, while Dasaratha was performing Aswamedha yaga (Horse sacrifice) he was advised by Vashishta to invite King Janaka who was fully conversant with the Vedas. In the Bhagavatha also we know that Krishna himself was well versed in the Vedas. Further, when Valmiki completed composing his Ramayana and was looking for people to whom he could communicate this, Lava and Kusa (Rama's sons) came running to him to learn this and Valmiki taught them all the Vedas. If we examine to what sect or class these individuals Lava, Kusa, the Pandavas, Rama, Krishna, etc. belonged, we come to the conclusion that everyone has the right to study and imbibe all that is contained in the Vedas. Because everyone has the right to study and put into practice the Vedas, the first thing that you have to do is to recognise the existence of such a right. Then you should be in a position to read and also communicate their contents to others. This is what I am hoping you will be able to achieve.

8. All Creation And All Streams Of Life Ultimately Merge In Brahman

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

As the poison in the fangs of the snake does not affect the snake itself, the maya that is present in Brahman does not affect Brahman. It is only trying to come round into the world and cause an illusion in the world. Listen to this truth, students - boys and girls!

For the past six days, we have been trying to understand and recognise the aspect of Brahman. You have been told that Brahman is known by several names. Today, we will pick up one such name and acquaint ourselves with it. The name which we will take today is Prathishta!

The correct meaning of Prathishta is what we generally regard as the basis. Because nature appears to be the basis for all things that you see around us, nature has also got a name Prathishta. There is an authority from Taitriya Bhashya for such an interpretation. Because this name Prathishta signifies the basis for all creation and maintenance, such an interpretation gets support. For the rise and fall of a bird, it is its tail that is responsible. Just as the tail in this example is the basis for the rise and fall of the bird, there is a basis for everything in the creation. Brahman is this basis and it is known as Prathishta.

In this context, the basis for the world is the Veda and Veda is, therefore, the Prathishta. For Veda, Brahman is Prathishta or the basis. In other words, if we look at the basis and the thing that depends on the basis, we come to the conclusion that between the basis and what depends on the basis, that which is important is the basis or the Prathishta. Created matter which arises in

one's mind from an illusion simply gets merged in what constitutes the basis.

For instance, by illusion, we imagine a snake when we see a rope. This created or illusory snake gets merged in the basis or the rope, once the illusion is removed. In the same manner, this entire world which is the result of an illusion gets completely merged in the basis or the Brahman, once the illusion is removed.

There is a small example for this. With our eyes we look at several created things. Here we ask what is the basis and what is it that is supported? What is supported is the creation and the basis is the eye.

If there is no eye, we cannot look at this created world. Therefore, the created world is dependent, whereas the vision is the basis on which the created world depends. If we go deeper and enquire if the eye is the basis or the vision is the basis, we come to the conclusion that neither of them is really the basis. Behind both is the real basis and this is the mind.

If we merely open the eyes, it is not possible to recognise the things that we see with the eye. If the mind is not concentrated on this process and does not constitute the basis, we will not be able to recognise what we see.

If the mind is engrossed elsewhere and even if the eyes are open, it is not possible to recognise all the items that we see.

If the mind and the vision are directed at different places, it is not possible to recognise the true form of what one sees.

In this context, we say that what we see or what is being seen has the eye as its basis. Further, the mind is the basis for the eye.

In this chain, even as we recognise the mind as the basis, we note that there is still a further basis for the mind and that is one's intelligence.

When the intelligence takes the place of the basis, the mind becomes what is

being seen. By going one more step, the intelligence itself becomes what is being seen and the Atma takes the place of the basis.

For the vision the basis is the eye and for one's eye the mind is the basis and in some circumstances the intelligence becomes the basis for the mind, and at a later stage the Atma becomes the basis for the intelligence. Atma is the final step and there is no possibility of having another basis for the Atma. Atma as the final step is Brahman itself. When we consider that for all creation Prajapati (Creator) is the basis, for Prajapati who represents all the material aspects of the world, Brahman becomes the basis. As the rays spread out from Brahman, we should recognise Brahman as the basis for everything.

In another example we can take the case of a river. If we examine what the basis is for the river, we conclude that rain drops are the basis. There must be some other basis for these drops of rain. When we look for the basis of the rain, we come to the conclusion that the basis is cloud and for the clouds themselves, the basis is the water vapour. The origin for the water vapour is the ocean and that which connects this result of water vapour and the source, namely the ocean, is the Sun. Sun provides the connection between the ocean - the basis - and the resulting water vapour and water vapour in turn forms into clouds and the clouds are the basis for the drops of rain and the drops of rain in turn constitute the basis for the river which is the end.

Finally the created water vapour, clouds, rain, and the river, all go and merge in the original basis itself, namely the ocean. The statement "Nadeenam Sagaro Gatihi" means that all the rivers go and merge in the ocean and in the same manner all the created things and all the streams of life go and merge with the source, namely Brahman.

The inner meaning of this is to recognise that Brahman is in the place of Prathishta and that Brahman is the basis of all creation. Understanding this inner significance, we must recognise that all aspects of our life have Brahman as the source. In this, we have to recognise that truth alone establishes the basis of everything. That is why in Rig Veda it is said, "Tasmat

Paramam Vadanti." This is an answer provided to a question asked by Aruni when he wanted to know from his Guru the path that he must adopt to know the Brahman. It has also been said that in a manner of speaking, truth constitutes the basis for all things. It is in this context that Brahman itself was described as Sathyam Jnanam Anantam. In this, we must examine the meaning of the word sathya or truth. Does this relate to saying that what you have seen is as you have seen it or saying that what you have experienced is as you have experienced it or saying that what you have heard is as you heard it? This is not the real meaning. Truth is something which is beyond time and is unchangeable. It has for its basis Brahman itself. That is why in this world they have described truth as being one and not two. That is why they have described Brahman as "Ekam Eva Adviteeyam Brahma," i.e., Brahman is one and only one without a second. Our primary duty is to understand and recognise the unchanging truth.

We have learnt yesterday that wherever the word Swa occurs, it pertains to the heart or the Atma or the place of Brahman himself. This establishes that any work or any sentence that comes from the depth of your heart is a form of truth. Therefore, when we take the sacred place where Brahman resides as the basis, then every word that we utter becomes a true word of Brahman. This Swasthana, the place which is the source of Brahman, will give only words of truth. For illustrating this, a very good example has been provided in the Ramayana. Ravana recognised and understood that taking away Sita was wrong and in spite of knowing that he was doing wrong, he did the wrong thing. Since he committed the sin knowingly, he was put to a great many difficulties later on.

If there is a person who has recognised and understood the truth and yet adopts a bad path contrary to the dictates of his own heart, then the fact that he has taken to a wrong act must be due to qualities like anger or jealousy. Such qualities must have prompted him to do the wrong act. One night, Vibheeshana, brother of Ravana, went to Ravana to tell him that what Ravana did was wrong. Vibheeshana held his brother's hands in great endearment and said that the sin which Ravana had committed had brought distress to all the citizens of Lanka. He said that because of Ravana's sin, there were snakes

and cobras moving freely in every house where there should have been only recitation of the Vedas. In the temples where Shiva should have been worshipped, there were all kinds of insects and bad omens were seen because of the sin committed by Ravana. That there were insects in the food offered to God and that in places where Shiva was worshipped, there were snakes were all consequences of the fact that Ravana, though well versed in all the Vedas and knowing what was righteous conduct, still committed sin.

It is only when an attempt is made to refrain from committing a sin that we do justice to human life. Even if a single individual commits the wrong, its consequence spreads to his entire household and to his family. If the King of a land commits a sin, then the entire land becomes a sinful land. This is why we say "Yatha Raja thatha praja". The happiness and joy of the people depend on the happiness and prosperity of the king. The country's welfare and prosperity depends on the rulers of the country. If our country, which is known for its immortal spirit and which is the embodiment of the spirit of Brahman and of all that is good, has today fallen to a desperate and frustrated level, there is no doubt that our rulers are responsible for this. If you young people are desirous of rectifying this deplorable situation into which our country has fallen, you must be able to cultivate good thoughts, do good deeds and have a strong determination to remove the evil in our country. Recognising the importance of truth, righteousness and morality and still not being able to put those values into practice is the greatest sin.

Once, Adi Sankaracharya went to Benares and prayed there to Lord Viswanath specifically for three of his sins to be pardoned. The disciples who followed Sankaracharya were surprised and were wondering what those three sins were for which he was seeking pardon. Sankaracharya then explained that the first sin was that knowing fully well that the Lord is omnipresent and all powerful, he had undertaken the journey all the way to Benares to have the Lord's darshan as if the Lord was present only in Benares. This, according to him, was the first sin. The significance of this is that his practice was contrary to what he already knew.

His second sin was that after recognising the Lord as one whose glory cannot

be described, or as one whose infinite nature cannot be described in mere words, he had attempted to describe him in a string of words and thus had ignored what he already knew about the Lord.

His third sin was that having recognised that the human body itself is the temple of the Lord and having recognised that it is made of five perishable elements, he had not put this knowledge into practice. The jiva, that lives in the body, is indestructible and if studied carefully, we come to the conclusion that the one who resides in the body has no birth and death and neither attachment nor detachment. He realised that the almighty is residing in him as the Atma and yet he undertook the long journey to get the darshan of the almighty in a place outside to his body. This was his third sin. Knowing that the Lord is in him, he has committed the sin of undertaking the journey to see the Lord.

If we examine the matter in this way, we will realise what actually sin is. When we think of what sin is, we ask the Lord, "I have not killed anyone. I have not hurt anyone and yet why do I get this punishment." Sin does not consist of these things only. Sin is not a separate entity. All the sins and all the good deeds are contained in your own actions and in what you do and are not external to you. Atma takes the form of Brahman and adopts the human body as his chariot and moves about the world. Therefore, the world is Brahman; the market is Brahman; the body is Brahman; Brahman is Brahman; and everything is Brahman. Sankaracharya has demonstrated that everyone is Brahma. Everyone is the same and should not be treated as being different from any other. It is in this context that Sankara advocated the Adwaitha or non-dual philosophy. Sankaracharya is a great individual who handed to the world the non-dual philosophy. His is not merely knowledge by learning, but by experiencing it himself.

When the individuals who are accustomed to the righteous path take to the wrong path, then everything that comes one's way is also distorted and crooked. There is a small example for this. A shepherd was once looking after his goats and sheep and found a nice shining jewel in the open fields. He thought that if this precious stone was tied round the neck of one of his black

sheep, it will shine even more brightly. He tied it round the neck of one of his black sheep after putting a small hole in the stone. His sheep were very endearing to him and all his prema and affection were being showered on those sheep. He never bothered about the value of this stone and whatever precious thing he got he used it for adorning the sheep that were very dear to him. One day he put the goats and sheep to rest under a big tree. On that day, a businessman also came to rest under the same tree. During this period of rest, the merchant, who deals in precious stones was attracted by the shining stone and he realised that it was worth several lakhs of rupees. He approached the shepherd and offered fifty rupees for the precious stone. The shepherd then thought that fifty rupees would enable him to adorn fifty of his goats and so he gave the valuable stone to the merchant. While the merchant was gloating over his acquisition, the stone broke into a thousand pieces and the merchant heard an unseen voice emanating from the stone to say, "You know that I am very valuable and yet you paid the shepherd a very small sum of money for me and therefore with a broken heart, I have broken into a thousand pieces". Here we see the moral in this story. The individual who knew the truth and the correct value of this stone did not follow the correct path and wanted to acquire the stone cheaply. In those days, truth was so important and powerful that it got angry and the stone broke into a thousand parts.

Divyatma Swarupas!

Once you have recognised truth, you must always follow the path dictated by the truth. It is the aspect of Brahman which teaches us the nature of truth. We should understand that Brahman stands as the basis for all that you see in this world. It is possible that we commit some wrong, but we must not commit it after realising it is wrong. It is inescapable that you will have to suffer the consequences of all that you do. Even when Vibheeshana explained the truth to Ravana, he could not recognise the truth because he was steeped in lust. This was responsible for his losing his kingdom and his getting into a lot of trouble. Ravana knew all the four Vedas and all the Sastras and did penance for hundreds of years to get the vision of Brahman. Yet his knowledge did not get him out of his difficulties. He was also acquainted with

several branches of material learning and could even travel in the air. There is evidence for this in the Ramayana. In spite of all this knowledge, Ravana ran into difficulties because of one bad quality, namely lust. It does not matter how many branches of Vedas one knows, but all this is useless if you do not put the knowledge into practice. If you understand the omnipresent nature of Brahman, you would have understood all the Vedas, as that is the essence of all the Vedas. I am hoping that from today you will acquire the strength and determination to put into practice what you learn during your stay here.

9. Man Lives For Himself, For His Family And For The Whole Society

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

If rain falls on sand, it gets completely absorbed.

If the same rain falls on soft earth, the rain drops will form into a pool and will not be absorbed.

On the other hand, if rain falls in an oyster shell the rain drops will turn into pearls.

In the same manner, education which comes to each individual will take a final form which depends on his own deservedness.

Brahman has an infinite number of names and yesterday we had understood in detail the meaning of one of these names "Prathishta". Today we will take another name "Srihi" for Brahman. For recognising the aspect of God, we shall have to make several attempts. Brahman is an aspect which constitutes the basis for Rig, Yajur, and Sama Vedas. If properly understood, it will not only help one to attain realisation but will give all the wealth and prosperity that one desires. That is why it has been given the name Srihi. This has also been recognised as the beginning of creation and hence called Hiranyagarbha which stands for a bright jyothi and for this reason it was also called Adhyatmika. The same thing has also been called as Mahagni or the great fire. The name Srihi has become immortal and is an aspect of Brahman which has gone into Rig, Yajur, and Sama Vedas. In this manner it has taken a particular form called Sri Vidya, which is synonymous with Brahma Vidya.

In the context of Brahma Vidya, this has taken the aspect of a Goddess and in our scriptures it has the name Sreesukta. In one of the Brahmanas, it has attained a particular name "Subrahmanya Sama". This song of Subrahmanya has also taken another appropriate name, "Brahmasri". In this word,

Brahmasri, the aspect of Brahman is joined to the aspect of Srihi and this has the fuller name Subrahmanya. When we take the root meaning of the word Subrahama we realise that it means prosperity. The appellation Brahmasri has been used before the name of people who are well versed in the Vedas.

If we want to understand the Vedas, we shall have to study the Sastras, Puranas, and Ithihasas and understand the aspect of Brahman. It is not enough if one only recites the Vedas. He has to understand and imbibe the full meaning thereof. The Vedas and the authorities that one derives from the Vedas are intended for and are valid for the entire world and not for India alone.

Veda is made up of and consists of words which are arising from sound as the basis. In this context, we have to regard Vedas as a personification of sound. Sound in the form of words that compose the Vedas is something which is essential and necessary for all the people the world over. This has the form of three different kinds of knowledge. Only when the words that appear in the Vedas are used correctly, will there be proper significance for the Vedas. The sweetness of the Vedas is apparent only if the proper meaning of the words is taken.

Brahman has infinite number of names and is to be understood in infinite number of ways. We should regard these aspects as endless. We should be aware of the unity and the oneness in reaching all these diverse aspects. It is in this context that the citizens of Bharath have been trying to follow the injunctions that are given in the Vedas.

A lead in this regard was given by the three great scholars - Ramanuja, Sankara, and Madhwa. Although what has come from these scholars has been given to us under different names such as dualistic philosophy, non-dualistic thought, and qualified non-dualism, we will see that there is a basic oneness in all these three types of philosophy if one carefully looks at them. Our own people have treated illusory differences between these three philosophies without realising the inner meaning. They have been creating unnecessary arguments among themselves regarding the differences between the three

basic philosophies - Dwaitha, Adwaitha, and Visishta Adwaitha. I hope that you young people will recognise the basic truth that is contained in all these three systems of philosophy with the help of the teachings that are available to you here. Having recognised this truth, I hope that you will endeavour to spread this divine message throughout the world. It is only when you undertake such a sacred task would you have justified having been born in India and only then would you be doing appropriate service to your country.

Participating in active work will always create the belief in you that the world is real and you will never reach the conclusion that the world is maya. Man generally undertakes work only if he wants some benefit from it. In this context, we will understand that the result is dependent on the kind of work you do. The meaning of this is that we should undertake to do good work and thus expect to receive good results and hand over those good results for the benefit of the society around us and the country.

Good and bad are not intrinsic qualities of things that you see. They really come out of the work that you do. If your heart is filled with good, the result that you get will also be good. Therefore, you young people should fill your hearts with good ideas. Your first attempt should be to promote good ideas, good thoughts and good actions in your homes. Man cannot live isolated and separated from the society. Even before one is born, the society stands before him as his guide and, therefore, an individual should recognise the society and direct his actions in consonance with the society in which he lives.

If you ask anyone for whose benefit he is living, he will reply immediately without any hesitation that he is living for himself. He will state that he is living for his own sake. To support this, he gives an example to say that when his leg is broken, he will bandage his own leg but he will not put a bandage on his mother's or his wife's leg. Further, even if two persons are sleeping on one and the same cot, they will have different dreams and the dreams which they have are not going to be common to both. In this context, he clearly states, with the support of such examples that both in the waking state and in the dreaming state he lives for himself but not for others.

While in these two examples man asserts that he is living for himself, we see that even when a person is engaged in eating something which he likes very much, he will abandon that and go out quickly if someone comes and tells him that his son has been involved in a car accident. So also, if he learns that his wife is seriously ill, he will be prepared to take leave with loss of pay or even resign the job and be present in the hospital for the sake of his wife. In these two examples, we see that this individual, who has been asserting that he is living for himself, lives for his family as well as for himself. In this context, the individual who lives for his own sake and for the sake of his family must ask a question relating to his role in a society. If the society were not there, his family would not be there. It is only when several other families which constitute a village, along with his own family are all in good shape that his own family can experience happiness and pleasure. If the village is in some danger, his family will also be subjected to the same danger as it is a part of the village. This situation is similar to a body of which several limbs are a part and even if one of these limbs is damaged, the entire body will suffer. Only when all the limbs of a body are well will the entire body be happy. It is the safety of all the individual limbs and organs that results in the safety of the entire body and its happiness. It is only when the whole society which is composed of so many individuals, is happy that one can feel that the family which consists of these individuals, is also happy. This makes it quite clear that our own happiness is synonymous with the pleasure and happiness of all the individuals of a society of which we are a part.

The world is full of Ananda or bliss. What then is the reason for so many difficulties and so much sorrow in this world? It is only the change in our own attitudes that is responsible for such unwanted situations.

When we are in the aspect of the Atma or Brahman, then everything looks like Ananda. If we are immersed in the bodily aspect, everything looks like sorrow to us. For this I shall give you a small example which is appropriate to all three systems namely Dwaitha, Adwaitha, and Visishta Adwaitha. Not only can one give an answer to this from our own culture, but one can give a good example from the Bible as well. In the Bible, Jesus Christ said at one stage, "I am the messenger of God"; at a later stage he said "I am the son of God" and

at a third stage he said "I and my Father are one" and in the final stage he said "Holy Ghost". We must examine the basis on which he said that he was the messenger of God and then that he was the Son of God, and finally that he and the Father were one and the same.

Let us think of a water surface on a big tank. The surface of the water keeps on swaying and moving when there is a breeze. We see the reflection of the moon or the sun in this water. This reflection of the sun or the moon also appears to move along with the surface of the water. But the original sun or moon is not moving. They are steady. That is, while the image of the sun appears to be shaking or trembling, the original is not moving. If the water is steady, the image of the sun will not move because the water surface is not moving. Both the stationary and the moving images of the sun are not the original, but they are the images. Because of illusion, the moving image of the sun may be called a messenger of God. The stationary image of the sun has been described as the Son of God. One who has understood the situation properly and one who has recognised the fact that both the stationary sun and the moving sun are only images of the true sun will proclaim in this context "I and my Father are the same".

These three ways of looking at this phenomenon have been called Dwaitha, Adwaitha, and Visishta Adwaitha, that is dual, non-dual, and qualified non-dualism. Jiva, Easwara and Prakruthi are three names given to these three aspects. Although the Sun, as the original object, is the same in all the three cases, just as the divine principle is the same in all these three situations, we are looking at it in different ways. In one case we are looking at it from the aspect of one's own mind and in another case we are looking at it from the aspect of one's own body and depending upon how we look at this, we have been calling it by different names.

There will be no result coming from all our efforts if we spend all our time in the dual aspect. We must strive to move from dualism to qualified non-dualism and from there to pure non-dualism. On the very first day, I mentioned to you that you should recognise that your life is a journey from the aspect of "I" to the aspect of "We". In this aspect, Prahlada gave a very

good example. Prahlada's devotion was never confined to a particular name and form. Hiranyakasipu came to the conclusion that God does not exist anywhere; Prahlada, however, believed and demonstrated that God exists in all places where you look for Him. Hiranyakasipu's belief was that God is not to be found wherever you look for him, whereas Prahlada's view was that God is to be found wherever you look for Him. If we examine the difference between these two attitudes, we will come to the conclusion that Prahlada's attitude was to see Narayana everywhere and in everyone while Hiranyakasipu recognised only the particular name and form. Among the five attributes, - Sath, Chith, Ananda, Nama and Rupa - the last two refer to temporary things and the first three relate to the Divine. When we are considering the aspect of Brahman, there is no point in paying attention to a particular name and form which keeps on changing. It is important only to bear the aspect of Brahman in mind.

If you want to enjoy the divine, we should be able to develop the inner vision and towards that end go through certain practices. This has been taught to us in our scriptures as the embodiment of the divine strength and it has also been called Parameswari. This is the Universal mother. Ability to appreciate and understand this aspect of the universal mother depends on the strength that each individual has in him. It is quite common that this gift of Sri appears to us in this world in the form of wealth and prosperity, as a very transient one and not a permanent Ananda. However, you should understand the true significance of this word Sri and then alone will you enjoy permanent Ananda. It is only by recognising this feature and meaning that we can experience daily the continued bliss which is above all ideas and gunas (attributes). That is just one and has no second and is totally free from the aspects of gunas.

This is how our scriptures have described the aspects of Sri. If we are desirous of having Ananda and moving into the sphere of bliss, we should recognise this sacred and all-powerful aspect which is present everywhere. Having recognised this aspect, we should completely surrender ourselves to this aspect. Only then can we have complete bliss.

10. All That We Take In Through The Five Senses Constitutes Our Food

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

If one's feet slip and he falls, one can pick one's self again and set matters right; but if one lets his tongue slip, one has no remedy. Similarly, if one has taken to wrong path, no one can change his path and pull him out of such a situation. We will see today that Pratishta, Swadhyaya and Srihi stand for one and the same thing. The aspect of Brahman which has been described by the names Pratishta, Swadhyaya and Srihi will now be described by another name Swadha. In one of the Brahmanas, the same thing has been called Pitru yagnesu Swadha bhoota. Taking such sacred words of the Vedas as the basis, we should try to give the relevant meaning for the word swadha. In the Aitreya Brahmana, it has also been said, "Swadha name iti vashatkara". This means that this aspect of vashatkara will also be taught to us by the word swadha.

In common parlance, the word swadha has the meaning of food. When we give this meaning, it becomes possible for us to recognise the equivalent word food as what we normally eat by our mouth. In this word swadha, we must take it to mean not only the food that we normally eat but all other things that we take in. Here, there is a meaning which we may extend so as to include the five senses, that is sabda (sound), sparsa (touch), rupa (seeing, form), rasa (taste), gandha (smell) and regard all that is absorbed through the sense organs as included in the word swadha. All the items that we see around us that can be experienced with the five senses have been included in the meaning of this word swadha. For all things which we can experience and enjoy in this world, this word swadha has stood as the basis. Therefore, this word is the very basis for the environment around it.

It is in this context that our scriptures have been explaining that for nature or Prakruthi a synonym would be swadha. This kind of Prakruthi does not manifest itself in different aspects but manifests itself in a chosen way and is called Parameswari.

This Sakthi or energy which goes by the name of Parameswari is the basis for swadha because swadha is the equivalent of this Parameswari or Sakthi. In the context of this, we see that maya or illusion, avidya or lack of knowledge and karma or work have been explained as the basis of creation. Here illusion and ignorance are synonymous.

It is not possible for us to undertake work without a basis. For work, desire is the basis. For desire, ignorance is the basis. Here we see that the basis of all work is desire and the basis for desire is ignorance and for all these things, this word swadha has been standing as the basis. In other words, when we try and see the inner meaning of this, we come to the conclusion that for whatever we see in the world, swadha becomes the basis. For this word swadha in all its forms, the Parameswari Sakthi is the basis. This Parameswari sakthi is no doubt the basis, but this sakthi does not by itself independently do anything.

Parameswara (Almighty God) is the one who has maya as his instrument. This maya is taking the form of ignorance. Ignorance also occasionally takes the form of illusion. The body that is maya and the Parameswara, who is resident in the body are closely associated with each other. These two aspects, maya and Parameswara, are inextricably linked to each other. We have seen that swadha is the basis for maya, ignorance and creation; and therefore, swadha also becomes a meaning for the word Parameswari. For this Parameswari sakthi, Parabrahma is the pratishta or the basis and therefore, this word swadha also becomes appropriate for Parabrahma. Here the ignorance which is the Parameswara sakthi can be experienced and enjoyed. In this context, Parameswara, who is the basis for sakthi, turns out to be the one who experiences. This relationship between the experience and the experiencer itself has been established by swadha.

This word swadha has also given a meaning to Prakruthi as if it was a woman, and a meaning to Parabrahma as if He was a Purusha; and swadha gives the relationship between these two. If the aspects of Parameswara and Sakthi do not come together, there cannot be creation in the world. Specifically these two aspects are such that one cannot exist without the other. In this context,

there is no objection to regarding the whole of Prakruthi as a woman and the aspect of Parabrahma as Purusha. The fact that ignorance and Parabrahma are intermixed with each other is implied by the word swadha.

Creation is something which is the result of our imagination. This creation by imagination has desire as its basis. If this sankalpa which is latent in us is not there, it is not possible to have a view of the created world. In order that this sankalpa or desire in us may be of the right type, we shall have to perform the necessary sadhana.

The seeds that we plant will determine the kind of tree that will sprout and the kind of tree will determine the kind of fruit that we will get. The sankalpa is the seed and when sankalpa gets into action, the result will be the tree. The fruit that will come on the tree is the final result. The kind of seed that we put in will determine the kind of fruit that we get from it. If an individual desires to have sweet and good fruit, he must take care to see that he selects sweet and good seeds. Therefore, that which is the basis for our sankalpa, or desires and the world is the aspect of swadha. This swadha which is the aspect of Brahman is the basis for all these things.

We should recognise and understand the meaning of the statement Sarvam Brahmamayam Jagat. This means that the aspect of Brahman is the basis for all the work we do. Keeping this in mind, we should not be disappointed with the result that we may get. If we understand correctly the meaning of what has been said, then we will understand the spirit of the Shiva Sakthi Atma of the world. We have to recognise the oneness of the experience and the experiencer himself.

The mother of the universe is maya, and the father, Parabrahma. If there is no maya, we will not even attempt to understand the aspect of Parabrahma. Maya is the form of God, whereas Parabrahma is the name of God Himself. This form and name are related to each other in an inseparable manner.

Therefore, this ignorance or maya, which is a form of God, can be controlled only by praying to get over it. There is a good example for this in the

Ramayana. In the forest, Rama, the embodiment of dharma, is showing the path and going ahead and behind him was his wife, Sita, following him. Lakshmana is following both of them as the protector. The point here is that Rama, Sita, and Lakshmana are going one behind the other in a single line. At that time, Lakshmana representing the Jiva, decided to have the darshan of Rama, the symbol of Brahman. But if he wants to have a glimpse of Rama, he has Sita, representing Maya, standing as an obstruction between him and Rama. Thus if jiva wants to have a glimpse of Parabrahma, Maya stands as an obstruction in between them. Under those circumstances, Lakshmana cannot use harsh words and ask Sita - representing Maya - to make way for him. This will only make matters worse. Rama would not like to hear such harsh words. In such a situation, neither using harsh words nor getting angry with Sita would be the right way. The only method, therefore, would be to pray and ask Sita to move aside a little, thus allowing Lakshmana to have Rama's darshan. Then Sita will take pity on Lakshmana and will move aside to enable Lakshmana to have a glimpse of the Divinity.

Sita symbolises Maya and accompanies Rama like an inseparable shadow. One cannot become angry with Sita because Rama will not like such a situation. God wears this maya as "form" and because of this, we must bear with maya and welcome it and treat it with reverence. Swadha constitutes the basis for maya sakthi as well. Either for the creation or for the existence of the world both Maya and Parabrahma constitute the basis.

If we examine this aspect carefully, we will come to the conclusion that Parabrahma alone cannot be responsible for creation that we see around us. Creation is possible only when Parabrahma and Sakthi or Maya come together. This becomes the basis for creation. A potter cannot make pots with dry clay. If he wants to make pots, he has to use both water as well as clay. We cannot make pots with clay alone or with water alone, but pots can be made only when both water and clay are mixed together.

One cannot run a machine like a railway engine with fire alone, nor can such a machine be run with water alone. It is only by bringing fire and water into intimate contact and generating steam that we can run a machine.

Parabrahma Sakthi and Parabrahma are interdependent and are both needed for creation like the clay and water for a potter or like the fire and water for a railway engine. Thus, we get a basis to regard the entire Prakruthi as having the nature of a woman. The one who has taken endearingly to this woman called Prakruthi is the Parabrahma. Such a Parabrahma is also pictured as wearing the ignorance or the maya sakthi as His form.

In this context, there is only one Purusha and the entire creation consists of women only. You may get a doubt at this point and may feel that when so many purushas are sitting here, how is it possible to describe the entire creation as women only with just one Purusha? You are all only wearing the apparel of a Purusha, but you are all not really purushas. The qualities that mark out the word Purusha are not present in you, and therefore you cannot be appropriately called Purusha. You can call yourselves purushas only when you develop qualities which are above the gunas and above all worldly ideas and thoughts. You may get a doubt here and ask how God who is present everywhere and in all the gunas, is described as being above gunas. Gunas are all artificial creations. God exists in all these created gunas, but the gunas themselves do not exist in God and therefore we can correctly describe Him as being above gunas.

In the example that we have considered, we get an understanding of this aspect. We have considered pots as having been made out of soil and water and therefore in all the pots there is soil, but there are no pots in the soil. The pot has been artificially prepared, like the gunas, and in the pot there is soil but in the soil there is no pot. In a similar manner, God is present in the artificially created gunas, but the gunas are not present in God. Therefore, gunas are also described as those that bind one. They may be understood as the ropes that bind one. In this context, it may be mentioned that you are all bound and not free. You are all bonded to this artificially created world. God has no such bondage and is a free individual at all times. You can call yourself a Purusha only when you get rid of these bondages and become a free individual. To call yourself a Purusha without doing this is not correct. You are having the aspect of Purusha in your inner self but you are not giving any attention to the qualities that go to make a Purusha or that entitle one to call

himself a Purusha. When you aspire to become a Purusha, you must be prepared to accept and imbibe all the qualities of a Purusha.

If a man or woman is hungry, both the woman and the man eat food, irrespective of their gender and thus both men and women react to such situations in an identical manner. It follows that man is as weak as a woman. In this sense, they both have a weakness for hunger. A Purusha should have strength. On the contrast, a woman is characterised by weakness. It is for this reason that a woman is described by the word abala or one without strength. Today in order to fulfil the normal requirements in the world and in order to do the various tasks on the stage of this world, some of us are calling ourselves men and others go by the name of women. This is purely related to the worldly life but spiritually and in truth, all are characterised by the qualities of a woman.

You can take a very good example for this. During the college day at the Anantapur girls' College, usually adhyatmic playlets are staged. In one such playlet, one of the girls played the role of Sakkubai while another girl played the part of Kasipat; but behind the screen, she knows and calls herself by her real name, say "Sudha". In a similar manner on the stage of this world, some of us call ourselves men while others call themselves women. Such a nomenclature is appropriate only for the purposes of acting on the world stage; but so long as one does not possess the qualities of a Purusha, one should not call oneself as a Purusha.

In the realm of the Divine, I mentioned yesterday that there are five different aspects, namely - Being, Awareness, Ananda, Name and Form. Of these five, name and form are relevant only to the aspect of the body and the world, but in matters relating to the realm of God, name and form have no significance at all. Even if we cannot fully understand the aspects of Brahman, it is possible for us to study the Vedas, scriptures and the Sastras. Since we are students and since we want to study something, it becomes imperative for us to submit ourselves to some kinds of discipline, to observe some rules and to accept some limitations in our daily lives. Whatever work we undertake, we should recognise our duty and discipline appropriate to the work that we have

undertaken. If we strictly adhere to the rules and discipline of the work allotted to us, then we will not meet with any obstruction and nobody can stop us from fulfilling our task.

There is a small story illustrating this aspect in the Mahabharatha. Once Kausika was sitting under a tree and was reciting the Vedas and doing penance to understand the aspect of the Brahman. As he was continuously engaged in thapas and always uttering the name of Brahman, his mind was full of Brahman and he acquired a special kind of strength.

There is a small example in this context which will clear some doubts regarding the Grace of God. If we take two pieces of wood and rub them against each other vigorously for sometime, we can generate fire. Thus by these two pieces of wood coming together and rubbing against each other, a new feature, namely fire, has been generated. This fire is not apparently visible in either of the two pieces. In a similar manner, if we concentrate on the name and form of the Lord and continuously strive to bring them together, in that process there will be generated a new feature, the fire of Wisdom. Our sacred culture has taught us many processes by which this fire of wisdom can be generated.

In this manner, while Kausika was sitting under the tree and continually reciting the Vedas, a bird sitting on top of that tree dropped excreta and it fell on the head of Kausika. This enraged Kausika and he angrily stared at the bird. Because of this anger, the bird was instantly killed by the fire generated from Kausika's eyes as a result of the discipline to which he was submitting himself. At this display of strength, Kausika felt proud and elated that his vision had the power to burn things. So long as he was one of pure and unwavering mind, this wisdom was like a burning fire; but the moment he started feeling proud and allowed a certain amount of ego to enter his mind, the great divine strength began diminishing slowly. The moment this ego entered his mind, a small desire sprouted in him and he wanted to test his newly acquired strength. He went to the front of a village house. The woman of the household was very dutiful and would not swerve from her duty. At that time, her husband was not in good health and she was serving her husband

and was thus immersed in her duty. Kausika asked for alms but the woman did not pay any attention to this because of her immediate preoccupation. Finally when she did come out, she found that Kausika was very angry and that his eyes were red with anger. The woman was so devoted to her husband and so disciplined that she could immediately see through the mind of Kausika. She said, "I am not a poor bird to be killed by your anger. I am a woman who has been discharging her duties, and I have not done anything wrong". In fact she advised Kausika to get rid his anger as that was not a quality which a Rishi can have. The lady said that whoever protects dharma will be protected in turn by dharma. Not only did she have confidence in herself but she conveyed the truth and strength of self-confidence to the Rishi, also.

Education should bring humility. A person who is educated should be humble. Humility will lead you to deservedness and deservedness will, in turn, get you wealth. Wealth, in turn, will get you righteousness or dharma and you will be able to give charity of the right kind. If you want to realise the aspect of Parabrahma, you should not feel proud that you are an educated person. You should first show humility if you want to realise yourself and have happiness. If you show ego and feel proud of your qualifications and your degree, you will be bringing disgrace to the qualifications that you have acquired. If one is not humble, he will not be called an educated person. He may think himself to be educated. Our scriptures, which have given the injunction that a person who has acquired ordinary education should be humble, surely lay down much more rigid rules for those who are well versed in Vedas. For all this, the word swadha is the basis. Whether it is the Vedas or the Veda Purushas or even the creator of the Vedas, they are all one and the same and merge in this one word swadha. Therefore, in our being able to perform, with discipline, the tasks that arise out of certain duties, there is pleasure. Having dharma as our objective, recognising our objective and not swerving from the path of dharma if we conduct ourselves, then we can get the blessings of the Vedas and the grace of God.

11. A Child Begins To Take Shape Even As It Grows In The Womb Of The Mother

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

Swa is truth, swa is dharma,
swa stands for Veda, swa stands for ahimsa,
swa is yajna, swa is conduct,
swa is kindness, swa is, in fact,
everything that we find in all the worlds.

Prema Swarupas! Students!

What has been given to you yesterday as the meaning of the word swadha is also the meaning of the word swaha according to the Vedas. This word swaha is something in which there is considerable importance. Some persons have argued that the origin for this word swaha is not in the Vedas. It has been said that this word swaha has something to do with the ceremony of homa (offering ritual articles in sacrificial fire) and is not directly derived from the Vedas. In the context of homa, while we offer something to the Gods, the word which describes the offering usually ends with swaha, and hence people thought that it has nothing to do with the Veda. Others believed that the word swadha has some relationship to our forefathers because we use the word swadha when making an offering to our forefathers, while in fact, the word swaha is associated with gods. The meaning of these two words swadha and swaha has been explained as if the two are related to each other. This word swaha has also been seen as an ending for words such as Kesava ya swaha, Madhava ya swaha, Indra ya swaha and so on. In our daily ritual, these words have been occurring quite frequently. While making the offering, we use several words and several materials are placed in the fire and the word swaha is used to mean that everything should be burnt up and digested. They also

use the word Suhuta to mean the same thing.

One is bound to get a doubt in this connection. Whether you utter the word swaha or not, whatever you put in the fire is sure to be burnt up. It is the nature and quality of fire to burn up and swallow everything that is put in it. If this is the case, why is it that we use the words swaha and swadha and pray that what we offer to the fire be burnt up? However, in the Vedas, they have been using the words swadha and swaha. Veda has been giving us the inner meaning that these two words are intended to satisfy the God in the context of the homa and also satisfy the person who is the head of the ceremony. If you look at the word swaha, we come to the conclusion that the word comes from the combination swavakaha. In such a combination, we also understand that this word swaha is the spoken word of Prajapati.

In this word, swaha, we describe Saraswathi as vakrupuni or the embodiment of all speech. We have also to understand that this word signifies the fact that she is the embodiment of all that is contained in the Vedas. Another way of looking at the origin of this word is to look at it as Su-aha. This means that the prosperity which goes along with the voice of Prajapati is being handed over to the world. There is another combination Swa-atmanam-aha which gives the word swaha. We understand this to mean something which deals with the knowledge of Atma and this will give us the full meaning of the word Sakthi.

In this manner, this word swaha has been interpreted in different ways and several alternative meanings have been given. We understand that it is something related to the sakthi of Prajapati, but to mistake it as something to do with the ending of the offering is not correct. For every word in the Veda, there are two aspects: one of Prathyaksha and another of Paroksha, that is - what you see directly and what you have to infer.

For the word Agnihi there is an aspect which comes from Agrihi the form of direct authority. These words Agrihi and Agnihi represent Prathyaksha and Paroksha, the direct manifestation and the inference. The same aspect has been described by Kalidasa in the text Kumara Sambhavam, that Prajapati has two aspects - one direct and the other the aspect of Paroksha. What is the

evidence that enables us to understand that the word swaha will satisfy the Gods and by being satisfied Gods will confer satisfaction to the master of ceremonies? Our Vedas have told us that because of the strength of life contained in the word swaha, Gods are satisfied by the use of this word and thereby they give satisfaction to the master of ceremonies.

Manthras contain various types of strength. We sometimes feel that manthras are simply a collection of words without any specific strength. The power behind the mantra can be understood only by those who are well versed in them. Although we are not able to see directly the connection that exists between the divine and the humans, yet as a paroksha or by inferential evidence, we are able to feel that through the manthras there is a connection between the divine and the human. In simple things, like the machines which are created by man, we see direct evidence of their strength, but to think that the manthras created by God do not have such strength in them is not correct.

There is an example for this. Suppose you are travelling by plane from Bangalore to Delhi. You know that the pilot of the plane can keep in contact with Delhi as well as Bangalore airports even though you are unable to see any direct and visual evidence of a connection between the plane and either of the airports. In this case, we don't see pratyaksha, or direct evidence, but the strength that is present in the machines at the airport and in the plane enables them to have contact. This kind of connection is an inferential connection.

As an example of direct and visible evidence, we can take the case of a telephone conversation between here and Bangalore. In this case, we see that there are wires which connect one station to another and that these wires are transmitting the information. This is an example illustrating pratyaksha.

Today, when we offer different materials into fire we see they are being reduced to ashes. This is what we may call pratyaksha or seeing directly. But the fact that the material which was reduced to ashes gets conveyed to the

person for whom it is intended by the mantra sakthi is something which we cannot directly see as pratyaksha. It is the paroksha or inferential connection that is responsible for such a transmission. Only those who have complete mastery over the Vedas can understand this aspect. The inference that the sacrifice made while uttering the name of Indra, Rudra or Varuna really reaches them is paroksha and can be well understood by those who know the power of these mantras. For them it is as good as direct evidence.

We will take another worldly example for this. Once an old man who had faith in the formal ritual was offering something to his dead father on his death anniversary. A somewhat modernised young grandson of this old man approached the grandfather and ridiculed the old man for thinking that the offering would really reach his father and for his having such blind faith. The wise old man told the grandson that the power of the mantra was such that it would definitely convey the offering to the dead father and he also told him that this was really beyond the understanding of the common people as only those well-versed in such aspects of mantras can appreciate this. This grandson was clever but was lacking in good qualities. He wanted to put his grandfather on the first floor of the house and see if the offering reached him when the mantra was recited. He asked his grandfather to go to the first floor and recite the mantra while making the offering and asked him if the offering had reached him. When the grandfather said that the offering did not reach him, he began to argue that if with the help of the mantra, the offering could not even reach the first floor, how could it reach his grandfather's father who was probably very far away in a distant world? The experienced grandfather then told him that the mantra which was recited was appropriate to a different world and asked how under these circumstances, could this be reaching the grandfather who was in the first floor of the same house. He further asked, if your father is resident in Madras and if you write a letter to him and address it to Bombay, how can it reach him in Madras? Mantra Sakthi is something which is related to the other world but the grandfather is sitting in the first floor of the same house and how can the offering reach him. Therefore, if you recite the appropriate mantra relevant to the place where you want the results to appear, surely there is no doubt that the result will appear, where it ought to appear. Even if you do not know

the place where the offering has to reach and even if you are not acquainted with the person who is to carry the offering, there is no doubt that such persons whose duty it is to carry the offering to that place will be ready to do so.

In this context, we can also take a worldly example. Suppose one of your friends is in California living in a house on Napoleon Drive and you post a letter to that address. You know neither the people in the post office that are handling the letters nor have you seen the house, street, or address in California; but the letter reaches your friend. How do you reconcile this situation when the persons whom you have not seen and known are taking the letter to a place which you have not seen? Will you have any doubt about the letter being delivered to him just because you are not acquainted with the individuals who work in the postal department and because you are not acquainted with the place to which the letter is addressed? Your duty is only to write the correct address on the envelope. Responsibility for delivering the letter is that of the postal department and not yours. Although the individuals who are to deliver the letter are not known to you, your letter is being delivered at the correct address.

In a similar manner, if you have uttered the words swaha and swadha and uttered the appropriate manthra and made the offering to the Fire God, there is no doubt whatsoever that the God of fire will deliver it to the intended destination.

Because in those ancient days there were sacred people who understood the strength of such manthras, it was possible for them to hold the entire world in their palms. There is a small story for this. Uddalaka had a daughter by name Sujatha. She was married to a great scholar by name of Ekapada, who was happily spending his time teaching Vedas to his disciples. While the husband was thus teaching Vedas, the wife was also engaged herself in the work connected with the teaching of Vedas or by helping her husband. Sujatha who was spending her time in this manner learnt the proper accent and pronunciation of the Vedic manthras. Every time a mistake was made, the baby in the womb was saying that it was a mistake. Uddalaka was enraged

that a baby inside the womb was already correcting him and cursed that the baby would be born as a crooked one. In course of time, a son was born to Sujatha and the boy had eight crooked curves on his body because of the curses of Uddalaka. The name of the son was Ashtavakra.

When Sujatha was in her ninth month, Uddalaka left home to go to the court of Janaka to participate in a Vedic argument, attain victory and thereby earn money. In those days, the Rishis were not in the habit of saving for the future because they realised that life is a transient thing and they were not thinking far ahead of the present. In the present day, we try to see far into the future and even as the son is born, we deposit money in the bank to send him abroad for higher education without giving a thought to whether the boy would even live that long and even if he lived whether he would be able to learn that much. Therefore, Ekapada set out to get some money for the expenses of the baby. When he learnt of Vedic argument in King Janaka's court, he went there. However, due to bad luck, Ekapada lost the argument which he had with the other scholars and having lost the argument he became a bonded person at the court of King Janaka.

After some time Sujatha realised that her husband was not coming back. At this time she gave birth to the son, Ashtavakra. At the same time Uddalaka's wife also gave birth to a son called Svetaketu. Svetaketu and Ashtavakra were thus cousins. Uddalaka brought Ashtavakra and Sujatha to his house, as Sujatha's husband was not there. From that day Svetaketu and Ashtavakra grew up together as very close companions and Ashtavakra thought that Uddalaka was his father. One day when Ashtavakra was sitting on the lap of Uddalaka, Svetaketu came and asked him to get down and sit on his own father's lap if he wanted to.

At this Ashtavakra ran to his mother and asked for the true story of his birth and for the name of his father. Sujatha then told him the entire story and on hearing this news, both Svetaketu and Ashtavakra went to the court of King Janaka and attained victory in the arguments there. In this manner they liberated Ekapada and brought him back home. The mother Sujatha was very pleased and happy and said that although many fathers had got their sons

released or given birth to them, this was a rare case where the son gave back a father and she praised him for giving her such a gift. The child in the womb got these qualities only because of the power of the manthra.

Another instance in our Puranas where the child in the womb got such knowledge was the case of Abhimanyu, who learnt the details of Padmavyuha (labyrinth of lotus shape, particular type of maze), while in the womb of his mother. In view of this, it was the custom in those days that pregnant women were taken care of with great effort and they were always kept happy and were permitted to listen only to sacred stories and sacred things. They were always given only good news. It is in this context that the baby in the womb will be experiencing only happy situations and as a result will turn out to be a happy individual. But today, pregnant women see various kinds of pictures during the period of pregnancy and in this process the child also develops bad ideas even from the time of its being in the mother's womb and they take to an unsacred path once they are born. Thus the entire future of a child depends on the manner and conduct of the pregnant woman in whose womb the child is growing.

If today we take to a sacred path and do the right thing, there is no doubt that our children in the future will also attain reputation and will take to a sacred path. Although one does not directly see the greatness of a manthra, it is sure to hand in the consequence by inference. Some people argue that it may not be necessary to read the manthras with the proper accent and the proper stress at the right place and that it may be looked upon as a mere collection of words. Our youth have no understanding and familiarity with the divine path or with anything that relates to the culture of our country. It has become a fashion to take a crooked view of everything and they give a reply which is quite irrelevant.

A devout grandfather was once reciting his Sandhya manthra and in the process he was uttering "Kesavayaswaha," "Narayanayaswaha," "Madhavayaswaha", and so on; and with each of the names he was swallowing a small quantity of water. The grandson who was sitting at a nearby table and doing his homework was watching all this and asked his

grandfather why he did not take the entire glass full of water in one gulp, if he was feeling so thirsty. The grandfather did not reply immediately because he did not want to be disturbed while doing the Sandhya Manthra.

Later, the grandson was doing his homework and in this process he was constantly dipping his pen in the ink bottle and writing. He was doing this each time whenever the ink dried out. The grandfather saw this and asked the grandson why he was doing this instead of overturning the entire ink bottle at one time and have the entire ink in one lot. The grandson replied that if the entire ink was put on the paper, the words would not be seen. The grandfather said that if he swallowed the entire water at one time, the mantras cannot be heard. In the case of the mantra, unless you utter the proper name at each time and have the appendage of swaha each time and do what has to be done, you will not get the real benefit. Just as in the case of the writing, unless you use the ink moderately, bit by bit, the letters will not be distinct but will be muddled up; so also, we must recognise the situation when the Vedas held sway. If you do not understand, it is much better if you refrain from raising irrelevant questions. You should try to understand the significance of these mantras.

In the one month that you are attending the classes here, I am hoping that you will listen to the content that is conveyed to you by different scholars and acquire the necessary strength to understand what is being taught to you by the teachers during the evening discourses.

12. Ghora And Aghora Aspects Of God Are Only Reflections Of Your Thoughts In The Mirror Of Brahman

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

It is only after a digit that the zero will have any significance and value. Similarly we must first think of God who is only one, and the living world after Him.
The world will acquire some value only if it comes after God.

Adharva is one of several names for Parabrahma who is also known by the name Swaha. The meaning of the word Adharva is something which is steady and unchanging. In addition to this, in the Vedas it is also known as Pranatma or Prajapati. The Adharvana Veda has declared that this Adharva was the first to generate fire. The Rishis first used this fire generated by Parabrahma for their rituals and ceremonies and gave names like Brahma, Vasishta, Prajapati, Brihaspati and so on. In this way while performing the sacrifice, they recognised the importance of Atharva - the source of the fire - and also the aspects that were implied in these names given to persons functioning as Rithwicks. This Atharva has been installed as the basis in many places of origin and used as the basis for the prosperity of the world. In the context of the name Prajapati, Atharva was understood as Atharva Veda and in the context of Rithwicks some other aspects were also recognised. These Vedas were propagated in the world through the name of Prajapati. For all the manthras in the Vedas, there is a beginning and an end. The sound that is uttered in the beginning and in the end is called Pranava. That this Pranava is the same as Atharva has been said in the Atharva Veda.

In this Veda, it has been said that Prajapati has two distinct aspects. One of these is called Rudra Akara and the other is the opposite of it and it is Arudra

Akara. In the context of Shiva, one of these aspects has been described as Mangalakara or one who gives prosperity and good. There is an opposite side of it called Rudra Akara. These two aspects differ in form and appearance, but we have not tried to realise the oneness or unity that is present in both aspects. Not only in God do we see these two aspects of anger and peace, we see them also in the whole created world - occurring side by side. The aspect that one really notices depends totally on the attitude of one's mind. When the fearsome Narasimha (Man-lion god), emerged out of the pillar, Prahlada witnessed His form but enjoyed the serenity enshrined within.

Prahlada was deeply immersed in happiness when he looked at this peaceful attitude. To Hiranyakasipu, who regarded himself as an enemy of God, the very same Narasimha appeared in an angry mood. That the same was seen by one as Shiva and another as Rudra has to be interpreted by saying that these two aspects are not intrinsic to God but arise from the different attitudes which the devotees themselves possess. As an illustration, we note that when we eat some things within limits it is not going to cause any harm and will be useful. On the other hand, if we exceed the limit and overeat, the very same thing can cause disease and lead us even to death. Atharva Veda has been telling us that this word food has been coming from the root word Ad which means to eat. Adyate means some material which is edible. Adti stands for something that is being eaten. The one who eats, the material that is being eaten, and the act of eating are all represented by the root words Ad, Adyate and Adti.

This sacred name which applies to what is edible and to the act of eating and to the one that is eating has been recognised as a form of Brahman in the word Angirasa.

By the grace of Prajapati and the Rithwicks and with the help of Atharva Veda, we are able to recognise the great qualities in this. This Veda has been called by other names like Kshatra Veda, Brahma Veda, Angarva Veda and so on.

The Atharva Veda which has these alternative names has acquired and

incorporated into itself some changes which are important. According to tradition, for Gayatri Parameswari, there are three feet namely Yajur, Rig and Sama Vedas. Mimamsa stood as her body and Atharva stood as the head of Gayatri Parameswari. Thus, while Atharva Veda had acquired such a prominent place over time, we are still giving prominence only to the other three Vedas.

Amongst all the Vedas the Atharva Veda has the distinction of being the oldest and the most important. The Atharva Veda has also been telling us that one aspect of Parabrahma is not simply the words in the Veda but is the Veda itself. It was proclaiming the aspect of Shiva for the prosperity of the world and in addition to this, it has been giving us mantras which are directly responsible for the creation, sustenance, and dissolution. In the Atharva Veda, these aspects are represented by two words Ghora and Aghora.

In common parlance, we use these words only when we want to describe some fearful or troublesome things. In this context, the word Ghora has, however, been used to signify something which is an obstacle to Ananda. But if we do what we should do and if we follow the right path which we should follow in this life, we can get a kind of Ananda called Aghora. Limited eating gives us Ananda which may be called Aghora. Unlimited and uncontrolled eating gives something different from Ananda. It gives trouble which may be called Ghora. We should ask ourselves if it is the food we eat that is responsible for this Ghora or Aghora. The food is not responsible for either the feeling of Ghora or Aghora. These are only results of the aspects of the mind and the desires of man.

With a sharp knife, we can do several useful things like cutting fruits and vegetables; but if one gets into a fit of temper, one can also cause harm to the lives of other people. If a doctor has a sharp knife with him, he will put it to good use. If the same sharp knife is in the hands of a murderer, he will kill people. For both these things, it is the attitude of the individual that is responsible and not the knife. The inner meaning of what has been said above regarding the attitude of the mind is contained in the statement, Manayeva Karanam Manushyanam Bandha mokshayoh. That is, as a result of

the attitude of mind, these two aspects Ghora and Aghora arise. Because Brahman is omnipresent, Brahman is present even in the minds of all people. The Ghora and Aghora have been used to represent the two aspects of mind. Ghora and Aghora are not two distinct attitudes nor are they separate situations. One happens to be the opposite of the other.

This may be referred to as one being a reaction of the other. Such contraries or opposites are present in every aspect and in every situation. Pain and pleasure always come together and no one can separate them. Pleasure is something which we cannot see in an isolated condition. If pain fructifies, we call it pleasure. Just as pain and pleasure are not two separate things, so also, Ghora and Aghora are not two separate entities.

For the prosperity of the world, Prajapati is taking the aspect of Ghora as a kind of cure. The aspect of Ghora which Prajapati is taking for a specific purpose is being regarded as something which signifies terror. This is not right. From time immemorial, several Maharishis were performing thapas and used to undergo many troubles. In this process, in order that the person who is doing thapas may reach a certain stage and get recognition, God creates obstacles in his path. This is not a trick on the part of God nor is it the purpose of God to give trouble to the devotee. After a year of education, the University conducts an examination. This examination is being conducted with a view to sending you to a higher class and is for your own good. It is not conducted to trouble you. We are calling this examination a test. So also, God introduces an occasional test to find out the strength of the person performing the thapas. Because our attitude towards the test is not correct, it sometimes gives us the feeling that the test is causing us great trouble. Sometimes, we pray to God and say: "Oh God! why are you subjecting me to all these tests?" We pray that these tests be stopped. If the tests are stopped, you cannot rise to a higher level. If one wants to learn to drive a plane or a boat, one must obtain a certificate of fitness or a licence and for this one will have to go through a test. In order that we may receive a certificate, these tests are an absolute must. If one desires that there should be no test, it means that there is no desire to reach a higher level and that one wants to remain where one is.

There is a good example in our ancient Puranas. King Sibi was a person who had sacrificed many things. He had all the good qualities and was always immersed in the thought of God. While Sibi was a great king and had all the wealth, Indra and Agni had a plan to test the real sacrificing nature of this king. Agni took the form of a dove and Indra took the form of an eagle which attacks the dove. Agni, in the form of a dove came running to the King and appealed to him to save him as he was being attacked by a big eagle. The king promised to protect the dove which was being attacked and therefore the eagle could not get hold of the dove. At this time, the eagle started arguing that since it was hungry and since it came as a hungry bird, it was the duty of the King to give up the dove to satisfy its hunger. The King then said that since he had undertaken to protect the dove, it was not possible for him to hand over the dove but he would instead offer to give an amount of his own flesh equivalent to the flesh of the dove and thereby satisfy the eagle's hunger. The King got a pair of weighing pans and placed the dove in one of the pans. In the other, he began placing chunks of his own flesh. Even after large amounts of flesh from his body were put in, the pans were not balanced. Finally, finding that he had nothing more to offer, he himself sat in the pan and offered his entire body to the eagle. Agni and Indra, in the form of the dove and the eagle, were very much moved at this selfless spirit of sacrifice. They presented themselves before the King in their true form. Indra and Agni then said that no amount of learning in the Vedas can bring one as much satisfaction as the spirit of sacrifice would, and in this manner they praised the King.

When such tests come from God, they come in order to shower grace and not to trouble the devotee. It is not possible for all persons to understand and comprehend God's strength. One who knows Brahman becomes Brahman himself. The saying Brahmaivid Brahmaiva Bhavati means this. In other words, unless one rises to the stature of Brahman, he will not understand Brahman. Similarly, through truth alone can one comprehend truth. One cannot understand truth through untrue methods.

Neither we nor our minds are behaving in a manner in which they should. Because our minds are not what they ought to be, the world is not as it ought

to be. Man is synonymous with mind and mind is synonymous with desires. If there are no desires, there is no mind. If there is no mind, there is no man. Therefore, if you really want to recognise the country, we should realise that the country consists of men and it is the conglomeration or grouping of men that constitutes the country.

This is a piece of cloth and it is prepared from a bundle of threads. If there are no threads, there cannot be a piece of cloth. This thread has been prepared from cotton. If there is no cotton, there can be no thread and if there is no thread, there is no cloth. Our desires which are in the form of cotton get woven up into our mind which is in the form of thread and our mind which is in the form of thread comes together and makes up the man. The desires have, no doubt, to be there and they need not be completely eliminated, but these desires have to be consistent with our education and culture, and they should be such as will bring us respect.

One must examine the desires that one has in him in the context of his country, his education and the reputation of his parents and one must ask if he is conducting himself appropriately. Therefore, the kind of desires with which we fill our heads should be such that they are consistent with accepted norms. If these are not so, it is better to have an empty head rather than fill it up with the wrong kind of desires. You can introduce anything you wish into an empty head, but it is not possible to put anything into a head already filled with all kinds of things. If the head is filled with things which are characteristic of this Kali Yuga, how can your head have any place for good things. If you cannot get good things in the head, then what is the use of this head?

Because there is no place in our country where righteousness can thrive, dharma has fled to the forest. Cruelty and sin that should have remained in the forest have entered the populated villages. The reason is that our ideas and thoughts are not in a position to retain dharma. Pandavas who were the embodiment of dharma, had to go to the forest because all the habitable places were occupied by people like Duryodhana. The latter did not leave any place for dharma.

Today in the Kali Yuga, the behaviour of people is taking a weird shape by which heads filled with bad thoughts, ears always prepared to listen to criticism of the people around and eyes with which people constantly watch stealthily what is happening elsewhere, are in evidence everywhere. Our talk is such that it wants to deceive others. If such bad actions and thoughts prevail, how can dharma stay on? These good and bad aspects are called Ghora and Aghora.

In this context, you may have a doubt as to how these terms Ghora and Aghora are relevant to the aspects of God. It is easy to understand that if bad thoughts and actions are in an ordinary person, that is Ghora and if they do not occur, it is Aghora; but one may ask how one can associate these with God. Are there good and bad qualities associated with God as well? But when we ask this question, there is one truth which we have to recognise in the aspects of Brahman. Brahman has no form. Brahman has no qualities or gunas. Brahman has only a name and is like a mirror and looking into the mirror, we create a form.

If we go and stand in front of a clean mirror, what we see is a reflection of ourselves. In this context we have to ask whether the image we see is simply a reflection of ourselves or whether it is a part of the mirror. This clean mirror is only reflecting the image of yourself, but your image is not already present in the mirror. The bad and the good that are present in you are reflected. God has neither good nor bad qualities. When you stand in front of the mirror, your own image is reflected therein. If you do good, it is reflected as good or Aghora; and if you do bad, it is reflected as bad or Ghora. Thus, these bad and good aspects are arising from within your own self. One cannot find fault with God and attribute motives to Him. If, inspite of it, you do so they are only artificial and are the result of your own imagination.

If you do not notice or experience the grace of God, you think that God is not close to you. You also sometimes say that you have tried your best in many ways to go close to God and God is going farther away from you. This is a meaningless statement. There is no point in saying that you are going close to God and God is going farther away from you.

Here is a small example for this. A person who is standing close to me may be thinking that Swami is far away from him. We can examine this statement on the basis of the laws of physics. If the distance from a person to me is small, the distance from me to that person cannot be different and larger. Similarly if I hit a piece of wood, I say that I have hit the piece of wood but that is not all. The piece of wood has also hit me equally hard. This is in the nature of a reaction. It can never be that the reaction is unequal to the action. In the same manner, in the spiritual aspect as well, there is no question of your thinking that you are going close to God and that God is going away from you or your thinking that God is keeping at a distance in spite of your getting closer to Him. As close as you are to God, so close is God to you. If you understand this truth, then you will realise that God is everywhere. There is no such thing as God being far away from you when you are close to Him. Those who recognise the truth in this statement and realise that God is omnipresent will experience the proximity to Divinity.

The Atharva Veda has given us clearly a description of what nature is and the laws that govern matter as well as spirit. From this Veda, we can also learn what path we must take in order that we may escape the sorrows and pain which are to be found in this world. Because Atharva Veda has taught us how to overcome the strength and power that is stronger than ours, it is also regarded as one which tells us about all the weapons with which we should defend ourselves. We should not consider Atharva Veda as something connected with the secrets of material weapons, or weapons with which one fights another in this material world. Atharva Veda has really given us the weapons with which we can fight the inner human problems like sorrow and pain.

An individual who has gained control over the mind is far stronger than an individual who has gained control over the material world. An individual who has discovered the atom bomb may be able to destroy the world and reduce it to ashes, but he has no weapons with which he can diminish or destroy the Ananda in a place. If one can gain mastery over one's own senses, then he can get Ananda in an abundant measure. The contradiction that arises between the internal aspects or feelings and the external aspects or feelings

can be removed by the knowledge of Adharva Veda. Today we are regarding Atharva Veda as something that is separate from the other three Vedas - Yajur, Rig, and Sama. This is not correct. The Atharva Veda is something which is latent and is in fact present in all the three Vedas. Just as Yoga is latent and is present in all the Karma, Upasana and Jnana, so also, Atharva Veda is present in all the Vedas.

In Bhagavad Gita we have all the chapters taking the name Yoga like Karma Yoga, Jnana Yoga, Vibhuthi Yoga and so on. It is not possible to say that one is more important than the other. This is because Yoga is common to all the chapters and is indeed most important. If we want basically to look at all things as one and find the common content, then the position is different. On the other hand, if you do not have this oneness as the basis, then you look at individuals and say that one is wearing a blue shirt, another a red shirt and yet another a yellow shirt; it means that our eyes are giving importance to the differences rather than the oneness that is present in all of them. If we put blue glasses on our eyes, then all the shirts will look blue. Similarly if we wear the glasses of Prema or love, then all that you see in the world will be prema. If your vision is not filled with prema, how can the things that you see with your vision be full of prema? It is the Atharva Veda which tells us that if you want to see Brahman in the entire creation, you must have your vision filled with prema.

It is a great folly to neglect the sacred Vedas which teach us such sacred paths. It is very undesirable to come to regard the Vedas as useless books and to put them aside. When we go to bed, we make an attempt to read storybooks which do not bring you any noble thoughts. We are not willing to read books which give us valuable advice in life. Some students have a few other bad habits, too. They have transistor radios by their bedsides which play some music and they regard this as a lullaby for sending them to sleep. Some other students wish to read some useless story books and put them on their chests. Then only they will go to sleep.

You must regard your heart as a temple. You should make an attempt to install God in the temple of your heart. The human body is like a temple and

in this lives Jiva, who is an ancient representative of God. To be born as a human being is an exceptional gift. To enable such a human birth to reach its destination and make it sacred, our Vedas have been teaching various paths. The Sastras and Puranas also enable the Jiva in the body to reach the sacred destination.

13. One Who Protects Dharma Will In Turn Be Protected By Dharma

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

When one is prosperous, one will not care for God.

In that condition he will be a sinner and he will be moving about without caring for the Lord.

On the other hand, he will open his eyes when his prosperity disappears.

Listen to this plain truth, oh boys and girls of Bharath.

Pavitratma Swarupas

The Veda Brahman has many names and today we will take one particular name, Chandas, and try to understand Him through this name. This word Chandas is known in several ways. Vedas have been divided into four parts. Some parts constitute the manthras and the other parts constitute the Brahmanas.

These four parts have the names Samhita, Aranyaka, Brahmana and the Upanishad. Samhita has been taken to mean that part which contains manthras and the other three parts together have been given the other names. Chandas has been given different kinds of original or root meaning and it has also been described in many different ways. Not only this, sometimes the Sruthi which contains the manthra and the Brahmana have also been called Chandas. Gayatri, Vishtubh, Anushtubh and Sishtubh have also been called Chandas. The sacred Sruthis have been describing this Chandas in different ways they have been introducing this word into various descriptions and thus spreading prosperity to the rest of the world.

Although Chandas in a way is synonymous with the manthras and the

Brahmanas, some people consider that this word has nothing to do with the Vedas or Swadhyaya or Amnaya and they have been arguing in a different way. Some also argued that this word Chandas can be applied only to Gayatri and that we cannot use this word in relation to the manthras and Brahmanas. Some have even undertaken to argue that it has no relation to the Vedas either. They have been arguing and criticising the views expressed earlier, in this manner. In all these cases, the people who argue thus, do it on the strength of their own intelligence and the prejudices which they have in their minds. We have to say that these arguments have nothing to do with the actual merits of the problem. They are more related to their own individual prejudices. Not only in the various texts and branches of learning such as Viseshika, Nyaya, and so on, but in the Mimamsikas such as Poorvamimamsa, Uttaramimamsa and the Darshanas, they have explained that the word Chandas has the full meaning and significance as has been just described here.

Some who took a limited and restricted view of things were of the opinion that what is contained here may at best be described as Puranas and Ithihasas, but you cannot ascribe to it the authority of the Vedas. In one particular Kosa (Vijnanamaya Kosa) it has been maintained that the Chandas can be related to this Kosa. In vyakarana or grammar, a rishi by the name of Aruni has also been supporting this in several ways. In this way, by drawing authorities from the Sruthi and the Smruthi, they have been establishing that the word Chandas relates to the Veda.

In this context, it is necessary for us to understand as to how this word Chandas has come to represent the important statements in the different Vedas and what exactly the origin of the word Chandas is. There are some authorities which tell us that particular manthra which makes you distant from death and which gives you immortality should be called Chandas. This is the reason why the great rishis who have understood and identified themselves with Brahman, while uttering the manthras in the three Vedas - Rig, Yajur and Sama - were seeking immortality for themselves. While offering the Havis (oblation) for the God of fire, these rishis were uttering the manthras which were life-giving manthras; and by uttering such manthras,

they have given a distinctive meaning to the word Chandas.

Here we have to clearly understand the meaning of the words death and immortality. We regard death as synonymous with all kinds of strength in the body being lost. In other words, death is the ebbing away of the life force from the body. If the life force remains in the body forever, we regard that situation as immortality. These are not the correct meanings. It is a mistake to think of immortality as life remaining permanently in the body. To be able to completely identify one's self with the aspect of God and completely forget the aspect of the body is true immortality. If at all times we are totally immersed only in the thought of the body and its comforts, and forget the aspect of Atma, that is death. It is only when we are able to clearly recognise the connection between birth and death that the sacred desire for securing immortality will sprout in us. There is birth and death for the body, but there is no birth or death for the Atma. To be able to understand this eternity of the Atma is the real meaning of attaining immortality. We must enquire about the process by which we can attain this immortality. Not only by doing good deeds, by keeping good company and by having good thoughts in the material world and in all matters relating to our daily life but also by imbibing the sakthi obtained from reciting the sacred manthras can we secure this aspect of immortality.

The rishis have shown us this alternative path. In the context of the daily life, the good work that we do is like a negative pole but the divine sakthi which we can get through the utterance of the Veda manthras is like a positive pole. In this process, both the negative and the positive will have to be in their appropriate strength. It is true that by doing good deeds we can keep this negative terminal in a good condition but, if we have no regard for the strength that we can get from the divine manthras, then there would be no positive terminal and we cannot get the full strength. Here we have to recognise the close relationship between the negative and the positive principles.

Today, whatever good work we are undertaking in the world is being done in a casual manner without understanding its significance so that it may be

imprinted in the heart. In the worldly aspect, we are doing several things either to attain a high position or to attain a reputation or just for the sake of exhibition or in the hope of getting some material gain. Each one can judge for himself whether he is undertaking a particular work to get some gain or not.

Of all things that we do, those intended for attaining self-satisfaction are very few. All kinds of work that we do, which are not intended for the satisfaction of the self (Atma), can be described as actions which are temporal or actions which are related to the material world. I have told you several times that we can get self-satisfaction only when we have confidence in our own self. It is only when there is self-confidence along with self-satisfaction will you get the capacity for self-sacrifice. It is only after you have the capacity for self-sacrifice, can you get self-realisation.

Thus, you attain immortality only out of sacrifice (tyaga). It is for this reason that all the yajnas and other rituals in this country have been intended to symbolise sacrifice. These yajnas are not undertaken just for their own sake. They have a definite purpose of promoting divine strength. Once upon a time even the devas lost the spirit of sacrifice. It was then realised that the devas of the yajnas could not be in their place and the goddess of the yajna took the form of a deer and left the place. The form of a deer is called the form of a Krishnamriga. When the goddess of yajna took the form of a deer and left the place, the devas could not bear this and so they also followed this animal. The Devas wanted to get the deer but they were unable to do so. They could get hold of the skin of the deer and so they brought back the skin. In the skin of the deer, there are three colours, namely Sukla (white), Krishna (dark), and Babru (brown). These three colours have been identified with the Rig, Yajur, and Sama Vedas. This is the reason why the master of ceremonies in a yajna sits on a deer skin. This is symbolic of the fact that the ceremony represents God, and thereby they want to get God's grace. Since God likes Veda and manthra, our rishis have regarded the skin of the deer as something which is pleasing to the Lord. It was their belief that God is pleased with the deer skin and therefore by having the deer skin with them they thought that they would please God and obtain His grace.

So, those individuals who wish to acquire scholarship and knowledge of Brahma Vidya put a piece of the deer skin in their sacred thread before they begin studying Brahma Vidya. Since the deer skin has the three colours, sukla, krishna, and babru, it is considered to be symbolic of all the three Vedas and the trinity of the gods. Although in the common worldly parlance it may simply be viewed as a deer skin, in the yajna when it is used for the sacred purpose it is described by a special name Sarma. Sarma here stands for happiness or bliss. This kind of Ananda, which is beyond and above the sensual pleasures is called bliss. This bliss which is different from the ordinary pleasures can come to us only through Brahma Vidya.

What we generally call happiness relates to the bodily comforts and is transient. Such transient pleasure which relates only to the body comes to us in a few moments, but immediately afterwards it plunges us into deep a sorrow since it is only momentary. But the kind of bliss that one gets through the Atma is permanent, pure and selfless. This is the reason why Brahma Vidya has been preaching to us that prema has to be cultivated for the sake of prema only.

You should not show prema for the sake of obtaining material benefits. If prema is shown for the sake of obtaining some material benefit, then it will last for a very short time and will wear out quickly. No material object is permanent and therefore prema shown for acquiring such object is also not permanent. Atma symbolises truth and hence is permanent. Therefore, prema, which is attached to Atma will also be true and permanent. This kind of prema and truth are present in every jiva. If we develop prema and truth for their own sake, then the prema and truth which each one develops and the prema and truth present in everyone will all join together and will become prema and truth in infinity. That is why it has been said in the Upanishads, "Satyasya satyam" or the truth of truth.

We should understand the purpose for which this life has been given to us. It is but proper that we devote our life for achieving that purpose. For every manthra an appropriate path has also been shown by that manthra. While uttering the manthras our ancestors took care to see that they were

observing the cleanliness and the path which was demanded by that particular manthra. Just as these root words at, adyathe, aththa represent eating, the act of eating, the subject who is eating and together they represent the unified aspect of food, the work that one is doing, the act of doing work, and the subject who is doing the work should all be unified. Then only will the work that you are doing be sacred.

Students can easily understand if these concepts are explained in terms of the subject, the object and the predicate. It is common knowledge that a proper sentence can be formed only when these three come together and when there is proper co-ordination between them. When there is no correlation between these three, there is room for several doubts and questions. If there is a sentence such as "Rama has beaten", then, the one who has heard this sentence will ask who was beaten. This will further give rise to another question as to who has beaten whom. Then, the question will also arise about what has been beaten. If instead of all this, we say, "Rama has beaten the dog", there will be no further questions. In the same manner, when the manthra, the utterance of the manthra, and the fruit of the manthra are all properly explained and co-ordinated, there will be no room for further doubt or question. It is because Veda had the strength of establishing the triputi (Trinity of thought, word, and deed), it encompasses the three aspects - the subject, the object, and the predicate.

There is a very appropriate incident in the Mahabharatha which illustrates this. While going about in the forest, the Pandavas had the desire of helping one Brahmin. They therefore started chasing one animal and in the process they were very tired and stopped under a tree for rest. All the five Pandavas were there. After some time, Dharmaraja was feeling thirsty and he asked his brother Bhima to look round and bring some water. Bhima, who went looking for water, did not return for quite some time. Bhima was a strong person and could defend himself, but even he had not returned and so Dharmaraja asked Nakula and Sahadeva to go together and look for Bhima as well as water. But Nakula and Sahadeva also did not return for quite some time. After this, he asked Arjuna to go and even he did not return for a very long time. Finally Dharmaraja went himself, looking for the other brothers. Under a tree near a

small tank, he found all the four brothers lying in a state of unconsciousness. They were looking as if they had no life in them. Dharmaraja could not contain his thirst and he thought that he would drink some water and then do something about his brothers. At that time, he heard some unseen celestial voice asking him questions. This voice said that Dharmaraja will get the right to drink water from the tank only after the questions have been answered. But, Dharmaraja said that he will be able to give replies to the questions only after he knows who the questioner was. Then the voice gave a reply that He was a Yaksha. These questions are referred to as Yaksha-prasnas. Dharmaraja replied to all these questions with good and appropriate meaning and he passed the test with flying colours.

The Yaksha was happy and pleased and permitted Dharmaraja to ask for any boon but with some conditions. According to the conditions Dharmaraja can ask for only one of his four dead brothers to be brought back to life if he so chose. At that time Dharmaraja started to think deeply. After having given deep thought, Dharmaraja said that Nakula might be brought back to life. At that, the Yaksha, in surprise asked another question. You are to face the battle of Mahabharatha in the near future and in that you will need the support of Bhima, who is full of strength and Arjuna who is well versed in the use of weapons. How is it that you have chosen Nakula instead of Bhima or Arjuna? Then Dharmaraja said that his father had two wives - Kunthi and Madri. While he, Arjuna and Bhima were Kunthi's sons, Nakula and Sahadeva were Madri's sons. Since he was alive as a son of Kunthi, it is but appropriate that he asked for the life of one of the sons of Madri. He said that he could not ask for the life of another son of Kunthi while Madri is left without a son. Yaksha was very much pleased with this reasoning and he immediately said that he was giving life back to all the four brothers.

Following the true path of dharma, we will be in a position to receive much more benefit than what is anticipated. To Dharmaraja, who asked for the life of only one of his brothers by treading the path of dharma, the Yaksha was prepared to grant him the life of all the brothers. On the other hand, if we tread a path different from dharma, then we will find that if we have a thousand desires, not even one of those desires will be fulfilled. One who

destroys dharma will in turn be destroyed by dharma, but one who protects dharma will in turn be protected by dharma. Whether it is punishment or protection it can arise only out of dharma. It is only by dharma that we can attain prosperity. We should try to follow the path followed by Dharmaraja at least to a certain extent.

It is natural that enmity and bitterness grows between the children of stepmothers but in these days of Kali, even the sons born of the same mother are quarrelling among themselves. In this Age, when there is so much hatred developed between two brothers born to the same mother, where is the question of anyone protecting the life of a brother born to a stepmother? When there is no unity between two brothers born to the same mother, is it possible for us to bring about unity amidst all persons in this world? In the discourses of platform speeches we hear every day people addressing others as brothers and sisters. It is necessary to ask ourselves whether such words are coming from the depths of our hearts or whether we are simply reading them from a piece of paper.

Students, boys and girls!

If you use the words "brothers and sisters" from the depths of your hearts, then there is no doubt whatsoever that you will merit the grace of the Lord and good consequences will follow. Just because you say "brothers and sisters", you do not have to worry and fear that you may have to distribute your ancestral property to those brothers and sisters or that you may have to distribute your wealth and ornaments amongst them. What you have to realise is the one common divinity that is present in all of you and that is the basis for accepting the brotherhood of all humanity. When you have recognised that the divine Atma present in each one is the same and when you have recognised that this is the only truth, then you will become truly brothers and sisters. It is because they entertained such good ideas and ideals that the scholars, the kings, the people, and the rishis of ancient days had one common idea. They thought as one body and enjoyed all the common aspects.

Students:

It is necessary for you to understand the good that is contained in the sacred Indian culture and Vedas, the Itihasas and Puranas. With great care you should understand the sacred inner meaning of all these things. For the last ten days we have been trying to grasp the aspect of omnipresence of Brahman and learning that Brahman is not affected by changes in time or environment and that Brahman is present everywhere. If you understand this aspect, then there will be no room for differences between any two people, for Brahman is present in all. There is no room for cruel and bad ideas, and it is possible for everyone to lead a good and happy life.

14. Following The Path Of Dharma Will Always Lead One To Victory

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

When the mind that is comparable to a root gets destroyed,
then the big tree of nature will fall.
Thereafter, man's desires grow in the form of big horns.
This is the bare truth I am revealing to you.

Prema Swarupas students, boys, and girls!

Today, Veda which is the embodiment of the manthras and the Brahmanas will be described by one of its many names i.e., Prusni. This sacred word Prusni has an inner meaning and through this inner meaning it has been giving prosperity to the entire world. Prusni indicates cleanliness, the cleanliness of the Antahkarana. The correct meaning for this word is clean, clear and unwavering. On the basis of the meaning of this word, many rishis have been getting different kinds of strength from the manthras. The manthras are sacred and faultless. Hence, they are referred to as Prusni. By chanting these faultless manthras, great rishis were also described by the name Prusni.

What is contained in these sacred manthras is the Veda Rasa. Therefore the Veda which is a conglomeration of such manthras is also referred to as Prusni. The basis for this Veda Rasa is the aspect of Brahman and this has also been called by the name Prusni. Off and on, when we try to understand the real inner meaning and significance of this word Prusni, we realise that it represents everything that is faultless, clean and clear. Since these words signify the establishment of the clear and clean aspect of the Parabrahma, this word also refers to God in the common parlance.

There is another synonym for the word Prusni that is Ajaha. Since our ancient rishis were able to attain that stage of immortality by uttering such sacred and faultless manthras, they were also called ajaha. Every individual who does karma is after the fruits of the work which he does. On the other hand, the wise people, because of their wisdom, do not crave for the fruit of their karma, but perform it for the benefit and prosperity of humanity at large. Because of this, they are called ajahas.

One can attain wisdom out of doing karma, but we have to understand that wise people undertake action for the benefit of the ignorant and whatever karma they perform are for the sake of setting an example or ideal for the ignorant people to follow. The sacred rishis could hear the sacred word of the Veda through their thapas and because of this they could also hear the sacred manthras. Hence, they were sometimes called tapoja. Because these sacred words of the Veda could be listened to only through the strength and the power of thapas, these words have also been referred to as Brihaspati, Vakpati, and Vachaspati. The sacred words, which could be heard because of the power of rishis, were described by these names.

The source for these immaculate manthras has been Brahman himself. Hence, Brahman is also described as Prusni garbha. It is not possible for such a sacred Brahman to have any faults. In fact, Brahman is without any attributes.

We have the authority of the word Rasovaisaha, which is a description of the Lord. Out of Rasa, we can get only rasa that is out of Brahman, who is full of rasa, we can get only rasa and nothing else. Therefore, what has originated from such a Brahman, namely the entire universe must be viewed as Brahman Himself. But what has originated from Brahman - faultless aspects of all creation which have come out of Brahman - if it is compared with what originates from us which is often full of faults, we find that there is no comparison at all.

In order that we may understand this aspect of Brahman, we have ourselves to reach a stage which corresponds to that aspect. We have made a

statement that rishis have acquired this aspect of Prusni with the help of thapas. We have to ask ourselves whether they have by their power of thapas outlined something which does not exist or whether they have revealed to themselves something which already exists.

It is impossible for anyone to find something which does not already exist. What already exists has been learnt by the power of the thapas. One can reveal the existence of something which already exists. In the same manner, we can try and understand something which already exists but no one can comprehend what does not already exist. The rishis have understood this immaculate aspect of the Brahman by means of their thapas. This only means that they have uncovered this aspect of Brahman which already exists.

There is a small example for this. When one enters the elementary class, one learns the alphabets: A, B, C, D. Thereafter, one tries to combine these letters into words. The twenty-six letters can thus be grouped to form different words. When we undertake to compose one word God, we have to group three of the existing twenty-six letters to form the required word. There is a very subtle aspect which we have to comprehend fully here. In forming this word God, we must ask ourselves whether we have used the letters which already exist in the language or whether we have used a new alphabet in forming this word God. When we look at this with some care, we realise that our effort was only in picking up some letters and making them into a word like God. Taking the words Prusni, Apishtuhu, Thistuhum, we see that we are taking them out of the manthras, and by grouping them together we form another manthra.

On the same analogy, from what already exists in us in the form of divine strength, namely the aspect of Brahman, we pick up things and formulate other sadhanas which go by the names Dhyana, Yoga, or Manthra. We are able to do this only by combining what already exists in us. We are observing the already existing divine aspect in some form. The form depends on the time, circumstances and the country where one resides. After the lapse of some time one may change this aspect in accordance with changes in environment, culture or country.

At one time, on a particular piece of land you may see that there is nothing green growing on it. On another day you may see that there is rain and as a result of which there may be green vegetation in its place. A barren land becomes full of greenery because of rain and because of seeds which were there already. What was present as latent seeds have now sprouted and become a green pasture.

What is present in you is a desire in the form of a seed and out of this seed of desire sprouts a small plant which is your mind and out of this small plant, namely the mind, grows a big tree. Out of this big tree, we are attempting to get fruits and flowers. On the same analogy, out of the seeds of karma you will have to grow the plant of upasana and through the plant of upasana, you have to grow the tree of wisdom and from this tree of wisdom, you can get the fruits and flowers namely Ananda or Bliss.

Therefore, what you find as the aspect of Brahman is not something which was not already present in you. In fact, it is something already present but latent and unseen. The thapas simply uncovers what is already there.

In this context, there is another name for the word Prusni, namely, Devayuvam. This alternative word has come because people constantly fixed their mind on Deva. The Maharishis have also used the word Devayuvam for the same thing. The meaning of this word is to have your objective as God, fix your attention on God and reach a stage when you experience the identity of your self and God. That stage is called Devayuvam. Thus, while having the aspect of God, the aspect of Brahman, and the aspect of faultless mantras within ourselves, to spend our time as ordinary human beings and on several occasions less than human beings that is, as if we are animals, is a very futile exercise.

"Veda iti Dharmadi itihi vedaha" means that which expounds dharma is Veda. In common usage, it is also said "Veda ititi vedaha" meaning that which explains the meaning, is Veda. Veda is that which cannot be known by Pratyaksha pramana, or by inference. That is the aspect of the Parabrahma.

Since Veda tells you something which cannot be understood by either direct evidence or inferential evidence, these two aspects are called dharma and moksha. Of the four aspects - dharma, artha, kama and moksha - artha and kama are matters which relate to the world or they are worldly transactions. We are attaching importance to artha and kama which are the common transactions in the routine world and neglecting dharma and moksha which are the divine aspects. Today, what we see in the daily life as direct evidence are matters relating to artha (wealth) kama (desire). We should ask ourselves whether these two things are giving us any happiness. We find that these are giving us only sorrow, lack of peace and some types of anger. In the environment in which man lives, he has all the necessary strengths - physical and mental - but is not utilising any of these to realise truth. Even if one uses a very small part of the strength that he possesses, he will be able to get infinite happiness. Without realising the sacredness of our objective and without realising our own strength we are also borrowing strength which we do not possess and we put on an exhibitionist appearance and we indulge in such things which are not backed by natural strength and frequently land ourselves in troublesome situations. In accordance with our culture, I will give an illustration which is common knowledge with young boys and girls.

It is customary in our country that when one goes to have darshan of the Lord in a temple, one removes the shirt, pant and other appurtenances like shoes, tie, etc. and puts on a simple apparel of only a dhoti and an upper cloth. The inner meaning of this is that God is not attracted by your appearance but that God will look at the cleanliness of the inner self. This is interpreted by saying that you give up your external decorations and that God will see you in your natural condition. Another way of saying the same is that you have to give up whatever you have acquired as additions to your body before presenting yourself before God, but nowadays many somehow try to get hold of a special dress - even on hire, if need be - to attend special functions. You can see for yourselves how degrading it is to borrow something on loan and put it on instead of wearing what belongs to you. The meaning of all this is that everything that is artificially created is bound to be full of faults whereas what is natural is bound to be good. What you borrow and add to yourself artificially will have no relationship whatsoever to you in the context of the

divine. We should realise that "Imitation is human while creation is divine." Merely imitating what you see in the world around you is purely human and there is no divine aspect in it at all. On the other hand, what comes from your own Atma contains divinity. What binds man in all circumstances are these artificial attitudes but really, the divine aspect never lands man in bondage. What is contained in the Vedas must be accepted, adopted and put into practice. This is the sadhana that is appropriate for the youth. Dharma is something which makes the entire world prosperous in addition to stirring your heart and body to right action.

In the Mahabharatha, there is a very good example for this. The Kauravas and the Pandavas had made themselves ready in the battle array in the Kurukshetra. They were all holding weapons and wearing dress appropriate for the oncoming war. They were blowing their respective conches and uttering war cries. Thus everything was getting ready for the battle. Their blood was boiling and even as the situation was tense, Dharmaraja just looked at the Kaurava army and noticed his Guru Dronacharya and his grandfather Bhishma. Immediately, he removed his footwear and the battle armour and started walking with folded hands and bare feet towards Bhishma. On seeing this, the Kauravas felt very happy and thought that Dharmaraja was coming to ask for peace. The Pandavas were also very much disturbed by the sight of their eldest brother behaving like this at a very critical moment. Everyone became very angry. At this, Krishna who was on the Pandava's side, signalled to Arjuna and others that they should follow Dharmaraja as they had all done on earlier occasions. Dharmaraja would never do any meaningless thing. Whatever he did was always right. He had never done anything contrary to the injunctions of the Vedas or contrary to the right path because he knew all aspects of righteousness and had a name very appropriate to his qualities. Following the orders of Krishna, Bhima, Arjuna, Nakula, and Sahadeva also put down their weapons and followed suit. Dharmaraja requested the grandfather to bless them and said "Our father died when we were very young and ever since we have regarded you as our father. It is not right for us to fight with one who has been like a father to us. Hence, we request you to pardon us and bless us at this moment and give us permission". Bhishma immediately recognised the dharma in Dharmaraja and

the right kind of conduct which he was adopting. He shed tears of joy. Realising that Dharmaraja was exhibiting the highest kind of dharma, he blessed him and said Dharmo rakshati rakshitaha. Dharma will itself protect one who protects dharma. Since you are following dharma to the very letter, dharma itself will protect you. Thereafter, Dharmaraja went to Drona and addressing him as guru said that it is not appropriate for them to fight with him as he was in the position of their guru but on account of situations beyond their control they were forced to wage a battle with their guru and requested him to give them permission and blessing. At this, Drona too was deeply moved as he recognised in this act of Dharmaraja an extraordinary quality of sticking to dharma even in the most fearful conditions. Drona affirmed that this very quality will bring the Pandavas victory in the battle. Because the Pandavas were full of dharma, they went and asked Bhishma and Drona for permission and blessing and won. Otherwise, could anyone defeat Bhishma and Drona in a battle? Only the path of dharma followed by Dharmaraja brought victory to the Pandavas. Contrary to this situation, today, we find that the very first people with whom one wants to fight are one's parents and guru. Those who go against the wishes of their father, mother, gurus and God are Kauravas and not Pandavas.

Gandhari, the blind mother of the Kauravas, tried to convince them to stick to the path of righteousness.

Dhritarashtra, their blind father also tried to put them on the right path but they would not listen. God Himself, in the form of Krishna, went to the Kauravas on a mission of peace and tried to put them on the right path. Their Guru Drona, also tried his best to put them on the right path but they did not listen.

Such people who are not following the right path and who are not showing respect either to God or the parents are to be described as Kauravas. They cannot be called as Pandavas. Like the Pandavas, we have to recognise the five aspects or the five pranas (vital airs) that are present in us as divine, and thereby we should recognise the aspect of Brahman. This is absolutely necessary for us. I wish to bless you young people who are participating in

this session and hope that you will give up foolish ideas and take to sacred ideas and try and understand what is being expounded as part of Indian culture in the form of Puranas, stories and Vedas.

15. Strength Arising From One's Own Righteous Conduct Is The Only Meaningful Strength

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

Without having any attachment to work and without swerving from the dharmic path, if you do all work in the name of God, then God will always be with you in good and bad, in happiness and sorrow. He will be the witness and a constant companion with you. It is quite natural that the infinite Parabrahma has a large number of names. It is also natural that one who has so many forms and names has an infinite number of eyes, legs, and heads. For such a Parabrahma, who answers these two descriptions, they have also given the names prathamaja and poorvaja. In addition, there is another meaningful name for Him and that is Suparna. It is essential for us to know the aspect of Brahman who answers such a description.

In order that man gets the fruit of the meaning of this description and to put the meaning into practice, to constantly think of this meaning is a sort of natural action. In common practice we know the nature of the writer who writes stories, books, and legends and we know how he works. If a writer wants to produce a story or a drama, he first creates a mental picture and then starts to write and finally builds a story with the picture as the basis. In the same manner, when God wanted to create the world in His aspect of the Parabrahma, He first created His basis and that basis was the sound. This primordial sound was the first picture which was created. Because it represents the sound, it has been called the Vachaspati, Brihaspati, Prajapati. Since this is the first aspect of creation, it has also been called prathamaja.

For Vedas, the first important thing is the sound and so it has been called prathama, or the first word has been called prathamaja. In the same manner, if we enquire about who was the basis for this prathamaja, we come to the conclusion that it is Prajapati. Since Prajapati is the earlier basis than prathamaja, He is also called poorvaja. These names poorvaja and prathamaja have thus been given to the Vedas and we must make an attempt to find the basis for giving these names to the Vedas. The very first in

creation, namely Hiranyagrabha (Cosmic womb), uttered the very first sound as "Bhoo". After uttering this sound, He created the form bhooradi and so this created - earth is called Bhoomi. In the Veda, it has also been referred to as bhoomamu.

This has also been referred to by another name Sthirapravaham. This bhoomi or bhoomamu is called Sthirapravaha because it is a creation which has neither a beginning nor an end. Bhoomamu also means a manthra which is sacred and permanent. The inner meaning of this word is that bhoomi is born in the form of the manthras and the Brahmanas. This is the reason why the Sastras have been creating three different aspects - manthra, yantra and tantra in man. The yantra is the body itself, the manthra is the breath which we take in and give out, and the tantra is the heart inside.

We must understand how one's breath itself becomes manthra. It is so because we have the word Soham in the breath itself and when we inhale and exhale the breath we continuously utter the word Soham. This word Soham means "I am God", I am that and simply means Thath thwam asi or "That are thou." Therefore, this manthra of breath represents the swaswarupa.

As soon as one is born and even before one is able to see anything and experience anything, this breath is the very first thing that a new-born baby will experience. This breath and manthra tells us the aspect of life and expounds it to the world through the sound koham which means "Who am I?" This word koham comes in the form of a manthra and takes the form of a question. With the question "Who am I?" everyone begins his life. Because one starts his life with this question in the first instance, Brihaspati can also be called Prathama.

Because Brihaspati and Vachaspati could answer this very first question, they turned into Maharishis. To this question the answer they gave towards the end of one's life is Soham. If we really understand the work of the rishis we will find that these rishis have raised the question koham and provided the answer to this question. Because they were able to give the answer to this very basic question, they have passed this worldly test. Life is the very

foundation for living and this is a thing which we know. Just as for living, life is the basis so also for question, manthra is the basis.

Neither creation nor life are in the control of man. Because man is fully in the control of Paramatma, He is also called Prajapati. Such aspects of Prajapati are latent and are contained in man. That is the reason why the sound or speech is latent in man. We have said earlier "Brahmanam Brahma Vahanam," that is, Brahma has the manthras as his vahana or carrier.

While we perform the yagas and yajnas, we come across the statement "yagnanga yagnavahana". This yagnavahana has also been referred to as vrishavahana. This implies that it is a form of dharma. This dharma is understood as something which is standing on four different legs. The four legs on which it is supported are sathya, yajna, thapas, and dana (charity) and because dharma takes these four legs as the support, one also called Paramatma as the Vrishavahana. Suparna is a name for Garuda. When we call Vishnu as Supranavahana, it also means that Vishnu is Garudavahana, and in this context Garuda also means manthras.

The Puranas tell us that while Vishnu was going to the rescue of Gajendra, Vishnu did not take his vahana. Lakshmi was afraid that there might be defeat for Vishnu because he had not taken the aspect of manthras with Him. Even in her excitement, Lakshmi realised that there was considerable strength in the manthras and that Vishnu should not have left them behind. But, she was rather afraid to tell her husband to take these manthras along as his vahana. The poet has described her predicament in a beautiful manner. She wanted to move forward and ask a question of the Lord but she was afraid that the Lord might not reply and so she was going forward and backward. It becomes clear here that manthra is a very good support even for the Lord. Without the carrier of the manthra, even God cannot move forward and this is a moral which has been told to us in the story of Gajendramoksha.

We must take the inner meaning and the significance of the stories told in our Puranas. Instead of that, if we simply think literally that Garuda is a carrier and that Vishnu is being carried by Garuda, it is not correct. Garuda stands

for manthra and dharma stands for vrishaba and because of this Suparna is a name given to our Vedas.

Yesterday we explained to you the significance of the use of the deer skin in the yajnas. In the same manner several words are used in the Vedas to signify different kinds of carriers. We should know the inner meaning of such words. Because the sacred meaning of the words that occur in our Vedas has not been properly explained to the people by our scholars, it has become the practice for the youth to lose faith in our Vedas and Sastras and to think that they only lead us on the wrong path. This feeling has become common among the youth. This is only a result of the inability on the part of the scholars to explain the sacred inner meaning of the various words which appear in the Vedas.

You may be thinking that the Vedas and Sastras simply bind a man to several compulsory duties and that they do not give you any enlightenment. This is not correct. In fact, the Vedas and the Sastras do give knowledge to the ignorant people. One cannot come to the conclusion that our Vedas have told us to give up everything, sacrifice everything, run away from the family and retire into a forest. Our Vedas have taught us to regard all activities and all our duties as Brahman, do the duties that are enjoined on us and be in the worldly life in this manner. This has been taught to us by our scriptures. However much one may be in upasana, however much one may be after spiritual attainments, it is necessary for one to adjust his upasana to suit his country and the conditions in which he is living.

The Mahabharatha is something which has given us various stories and illustrations about dharma. The Mahabharatha has shown several paths and several illustrations to lift man from the human level to the divine heights. For this reason our ancestors have referred to it as Panchamaveda or the fifth Veda. On one occasion, with a view to attaining victory and success in his efforts, Arjuna performed the Aswametha yaga (Horse sacrifice). According to the tradition, the person who captures the horse in such a yaga must be willing to pay the money for this or agree to fight and win. After the horse was thus traditionally released by Arjuna, it was captured by one called Maharaja

Mayuradhawaja. According to the rules, Arjuna was preparing for a fight with this Rajah. It so happened that this Maharaja was a great devotee of Lord Krishna. When Arjuna met Krishna, he was told that it would be wise to first investigate the circumstances under which the horse was captured by the king and only then undertake to fight for the horse. Krishna said that the horse may even be released without a fight. Krishna did not stop at that. He told Arjuna that King Mayuradhawaja was a great devotee and it is not right for Arjuna to go and fight with him. He even warned Arjuna that it may not be possible to attain victory over a sincere devotee of the Lord. Krishna also told Arjuna that Mayura was a very disciplined man. Not only did the King go through the prescribed dharmic paths, but he was also very well versed in the Karma Kanda, Upasana and Jnana and was thus a very capable person. When Krishna described Mayura in such glowing terms, Arjuna became somewhat jealous because he always thought that he was the greatest devotee of Krishna and was under the proud impression that there was none greater than him. However, Arjuna took Krishna and went to King Mayura.

On the way, Krishna hatched a small plan. Krishna told Arjuna that it is not correct to go in their normal forms because Mayura may not respect them. He advised Arjuna that it may be better to go disguised as two Brahmins. Krishna said that Mayura will then look after them better as they will then be guests in the house of King Mayura. As these two persons went as guests, Mayura also set aside his kingly status and became a normal householder. He received the two persons who had come to his house in the guise of two Brahmins as guests. It is the first duty of a householder to welcome guests without worrying about who they are. This is our tradition. In this context, when the two Brahmins were received well, treated well and given ample food, Krishna wanted to further play a small drama. Krishna wanted to show Arjuna that he had unwarranted and unbecoming pride in thinking that he was the greatest of the devotees of Krishna, because Mayura also was a great devotee.

Just before they started eating their food, Krishna told Mayura "We are two Brahmins, the second Brahmin is my friend. My friend has a son and we were going round with a view to settle the marriage of this son. On our way we saw a tiger which swallowed my friend's son, but strangely, half the body of my

friend's son is in the tiger while the other half is outside. We wanted to release the boy from the tiger but the tiger did not yield. After some time the tiger uttered a sacred cry and said that it was willing to release the body if we were able to feed it with half the body of a person who strictly adheres to dharma. Krishna then said that he had enquired from the tiger who was such a righteous person, and the tiger had immediately replied that King Mayuradhwaaja was the best person to satisfy her requirements. Krishna then said that they would be willing to eat food and accept the King's hospitality only if King Mayura agreed to give up half of his body to feed the tiger. King Mayura readily agreed to this as he did not want to displease the guests who were about to eat their food in his house. But Arjuna did not believe these promises and thought that this promise was made only to make them eat the food. It is understandable that Arjuna expressed such a doubt because no one will ordinarily believe such an impossible promise. Krishna was assuring Arjuna that Mayura was not an ordinary person and that he would certainly stick to his promise.

Immediately after the food, King Mayura started getting ready to give away half of his body to the guests. He had his wife on one side and his son on the other and was preparing to give his body. Even in this act of his, he asked his wife to stand behind him because according to our tradition no wife should see the face of her husband being split into two. He asked his son to stand by his side and asked his wife to stand behind him. Krishna and Arjuna who were in the disguise of Brahmins were seated and the process of cutting the body into two halves with a saw had started. After the saw had split the body to a certain extent, they noticed that there were tears in the left eye.

Here we will understand how hardhearted Krishna can be when he puts any devotee to a test although he is a very soft-hearted person in the context of the slightest trouble for others. Yet, when he undertakes to put someone to a test, he will be hard as a diamond. While looking at this, Arjuna was trembling at the sight of Mayura being cut like this, but Krishna said that a sacrifice made with sorrow in one's heart and a tear in one's eye was not good and that he was not prepared to accept such a sacrifice. Mayura immediately said that he was not one who will fulfil his promise with sorrow and tears. To clear

this, one has to understand why there were tears only in one eye and not in both eyes. He begged the guests to examine the situation in detail.

Krishna wanted to demonstrate the sacredness of Mayura to Arjuna and so conducted all this drama. He asked Mayura to explain the significance of tears appearing only in one eye. Mayura addressed Krishna and said that there were tears only in the left eye because the right half of the body is having the privilege of saving the life of the son of a sacred Brahmin guest while the left side would merely be eaten by crows and jackals when it is thrown away and this is the reason for the sorrow and tears on the left side. When the truth was revealed in this manner, Arjuna's heart melted. He realised with surprise that there were such great devotees of the Lord. He prayed to Lord Krishna to stop this extraordinary and severe test for his sacred devotee.

When Arjuna uttered these words, Krishna appeared before Mayura in his glorious divine form with all the insignia, namely Sankha, Chakra, Padma, and Gada, blessed him and said that he and his children will have Krishna permanently in their hearts. Krishna revealed that He had brought about this test with a view to showing to the world the great devotion of Mayura.

In this context, it is also necessary for us to understand the meaning of the insignia which were worn by Krishna. Youth must also understand the true meaning of the four symbols with which the Lord is associated. Here, Sankha or the Conch stands for the sabda or primordial sound. The meaning of this is that sound is generated from the Paramatma and the sound is under the control of the Lord. The chakra or the wheel, represents the wheel of time which signifies that time is under the full control of the Lord. Gada or the mace represents physical strength. Padma the lotus represents the heart of every individual. The meaning of this is that all these are under the full control of the Lord.

Our strength should not be regarded as animal strength. All physical strength should be understood as the divine strength derived from Brahman. So also, the time which we spend must be associated with Brahman Himself and the

lotus should be regarded as the Lord Himself. If we develop these ideas, we will be able to lead a happy and meaningful life in the world.

The Kauravas were completely defeated and destroyed because they relied on their physical strength and on their strength of wealth. The Pandavas were victorious because they relied on the strength of dharma and on God. Young people should know that the strength arising from one's own wealth and physical prowess is not real strength. The strength arising from one's own righteous conduct is the only meaningful strength.

16. Karma Marga, Jnana Marga, Bhakthi Marga: All Lead To The Same Destination

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Brahman**

From the time you wake up in the morning until you go back to sleep in the night,
you are spending all your time earning some food for your stomach.
All the education, knowledge and ability that you have is being spent for this trivial purpose.
Think of this, Oh man! and find out what happiness you are getting by forgetting the Lord in this process.
What is the use of your feeling very proud that you have read many books and learnt many Sastras,
if you cannot have devotion to God?
All such pursuits which do not enable you to strengthen your devotion to God are utterly useless.
You should ponder over this truth.

Pavitratma Swarupas!

During the past fifteen days, you have learnt about some aspects of sacred Brahman. However, realising that the worldly affairs in which you have to live everyday are equally important, I will speak to you today about some of these worldly aspects.

If man lives properly as a human being, it will be occasionally possible for him to turn towards the divine but if man does not live as man, it will not be possible for him to even occasionally think of the divine. It is only when man makes an attempt to know who he is, can he understand the divine. Only then is there a chance for him to enter the realm of Atma and enjoy bliss and

happiness.

It is in the context of this daily living that the great acharyas, Sankara, Ramanuja and Madhwa have given their philosophical expositions. Sankara established and expounded that whatever we see around us in the world is simply a manifestation of Easwara. He has been proclaiming that whether in the aspect of the Jiva or in the aspect of the Lord or in the aspect of material creation, everything is one and the same and there is no second. In all the three aspects, Jiva, Easwara, Prakruthi and all the things that we see around us, what is present is the Paramatma; and appearances are an illusion.

Although the coconut appears to us as one single fruit, it still has three distinct parts, the fibre on the outside, the shell as a cover beneath it and the kernal inside. These parts though being distinct, yet constitute one single aspect of the coconut. In the same manner, Sankara regarded Jiva, Easwara and Prakruthi as three aspects, though apparently different, in reality are one and the same and thus he preached Adwaitha. The world consists of several ideas: there are many things that we see, there are many desires on the material side and this was treated by Sankara as analogous to the outer fibre of the coconut. He further compared the human body to the shell below the fibre of the coconut. He realised that the human body was made of destructible items like flesh and blood and so he compared it to the shell. But the Paramatma which has the form of a lotus in each individual has been compared to the coconut kernal. By comparing this triple aspect of Jiva, Easwara and Prakruthi to these three constituents of the coconut, Sankara preached the philosophy of Adwaitha.

Since he was propounding that everything in the world consists of only Brahman, the ordinary people were somewhat confused. They were not able to clearly grasp the basis of Adwaitha. He was explaining through the Mahavakyas like Thath thwam asi (That thou art), Aham Brahmasmi (I am Brahman) that all that one sees in this world is Brahman. There was some difficulty for ordinary people to comprehend the profound truths being preached by Sankara.

People find it quite easy to utter various words but they find it difficult to put them into practice. It is easy to mentally identify oneself with Brahman but to be able to really feel and practise that identity and to realise divinity in everyone is a difficult matter. By merely uttering such statements without understanding their true meaning, human nature is likely to deteriorate.

Realising this, Ramanuja with a view to arrest such deterioration, expounded what is called qualified Adwaitha or Visishta Adwaitha. Sankara, in the seventh century, preached Adwaitha or the non-dualistic philosophy. On the other hand, in the eleventh century, Ramanuja was preaching qualified non-dualism. If Adwaitha took deep roots, he was afraid that faith and devotion might become weaker. Therefore, he started preaching Adwaitha in a special and qualified manner. He gave it some distinctiveness and explained that Jiva and Brahman always remain as separate entities.

While Sankara explained and propounded that Jiva and Brahman were identical with each other, Ramanuja introduced a special theory that though Jiva and Brahman were close and similar to each other, they were not really identical. In this context and in accordance with such teachings, people tried to get closer and closer to the Lord by their devotion.

Later in the 12th century, Madhwacharya propounded that Jiva, Brahman and Prakruthi were more distant than what had been conceived by the earlier schools of thought. He propounded that Jiva and Easwara are to be regarded as distinct and separate from each other and that they can never get close to each other. Madhwacharya opposed and contradicted the view of Sankara according to which Brahman was the only reality and the world was illusory. He asserted that Brahman, Jiva and Prakruthi were distinct and that each one of them was as real as the other two. We have to interpret this as simply meaning that Madhwacharya preached the concept of Salokya (Constant thought of godhead) and that Jiva simply lived in the domain of the Lord but it was not identical with the Lord. In this context, one can say that these three great acharyas were teaching three different aspects of the same reality.

Sankara was propounding Sayujya or identity with the Lord, while Ramanuja

was talking in terms of Sameepya or closeness to the Lord and Madwacharya was preaching in terms of Salokya or living in the domain of the Lord.

In this way, these three acharyas preached three paths for realisation of the same truth, namely the Jnana Marga, the Bhakthi Marga and the Karma Marga. One should not think that these three paths are contradictory to one another. If we can sanctify the work that we do, the time that we spend and sanctify the use to which we put our body, then it will be possible to realise the truth and therefore they have gone from one step to another. They have gone from Karma - sanctifying the work - to Bhakthi and Jnana. That is the reason why all these aspects must be treated as complementary and not contradictory.

If man's effort is noble, then God will support it. The coming together of man's effort and God's grace is responsible for happiness. What is called purushartha, or man's effort, must be put in by man. Without this it is not possible for him to acquire the grace of the Lord. Ramanuja realised this and so he talked of different kinds of effort to be put in by man and the support of God.

Sankara taught that "Sarvam Brahmamayam jagat" (The aspect of Brahman is the basis for all the work we do). He preached that there is nothing which is different from the Lord and that everything was the Lord Himself. Even Sankara, who preached pure Adwaitha undertook to establish four important religious centres in our country. Through them he tried to propagate the aspect of Adwaitha. Sankara taught that "Ekam eva Adwaithiyam Brahma" that is, Brahman is one and only one, there is no second to Brahman. Even while so preaching, at some places he supported the Upasana Kanda at some places.

When we look at them in a superficial manner, we feel that the philosophies expounded by these Acharyas are distinct and different from each other. This is not correct. If we examine them in detail and in the context of the time at which they were propounded, we will realise that they are not different in essence or in the basic content. The correct attitude is to see the unity among

these three aspects and not to regard them as distinct and different from each other. We shall have to take the essence and inner meaning of all these and appreciate the underlying unity in them.

Sankara always taught pure and undiluted Adwaitha and he even encouraged upasana in the four centres he established. This practice is continued even today. The people in charge there accept and participate in offerings to the Lord. By such offerings and puja, devotees have been attempting to get the grace of the Lord, even in these centres of Adwaitha. Not only is there a meaning in performing such upasanas. they want common people to do the same thing in their daily lives. This is the purpose of participating in upasana.

There are two kinds of people - the Jnanis and ordinary people. The ordinary people can do the right thing by looking at and imitating the path followed by the Jnanis. It is only in the aspect of the body, mind and the daily life that these three philosophies - Dwaitha, Adwaitha and Visishta Adwaitha - were being taught. From the point of view of the body, the path of karma or work was taught. From the point of view of the mind, the path of bhakthi or devotion was taught. From the point of view of one's own daily life, the path of wisdom or jnana was taught. Therefore, in order to enable the person to practise these, Sankara, Madhwacharya and Ramanuja taught the three paths which can be called the royal paths for humanity to attain salvation.

One must recognise the purpose and the essence of these three approaches. It is not correct to see only the outward differences and apparent contradictions between them. If we follow the pure non-dualistic path taught by Sankara and regard everything in the world as Brahman, then we have to ask ourselves what is it that we are able to see in the ordinary human life? Only when we take the other approaches will we be able to understand the human aspects of divinity. It is only from a superficial point of view that these paths appear different. But from the point of view of the ultimate goal, these three are one and the same. It is necessary for us to accept the upasana or the work aspect having this common goal in mind.

While recognising the importance of the Karma Marga and involving ourselves

in the necessary duties that we have to perform, we should also realise the importance of the Bhakthi Marga and know that we can reach the Lord by the path of devotion. Without inner cleanliness, whatever work you might do will become waste. It will not yield any results. What Sankara taught was that we should have bhakthi or devotion towards the Lord in view of the temporary and transient nature of the world. In this material world, some kinds of desires and diseases relating to the senses are natural and they appear in human beings. In order to cure these diseases it is necessary to take the appropriate medicine. There is a small story in support of this.

There was a housewife who had great faith in the Lord and whenever she had time, she used to take a japamala and chant the name of the Lord. In this manner, with the idea of sanctifying the time that is available to her, she used to always utter the name of the Lord. She was feeling that her body was like the container and her prema like the oil in the lamp. She thought that divinity was a jyothi or a bright lamp. In this manner she was spending her life with a view to making it useful. She came to the ultimate conclusion that even while the lamp of life still glowing in her, she should be able to fulfil the duties that are entrusted to her. If this light is extinguished, she would not be able to perform her duties. Hence, she thought that even while living, she must make the best use of it and attain salvation.

Her husband who saw this kind of devotion and attachment to the Lord on the part of his wife, told her that she will not be able to find time for looking after the family if she spends all the time in the contemplation of Lord. He was also of the opinion that they should think of the Lord only after they grow much older. The wife did not agree with this contention. She argued that they should think of the Lord only when one is physically and mentally sound and not in the old age when these faculties are failing. While strengthening her own belief and conviction in this manner, she was from time to time trying to convince her husband. Once while she was alone and her husband was in a good mood, she told him that the body was temporary like a water bubble. It is not known how long the body will survive and it is wrong to go on postponing one's duties to a later period in life. Maya is something which will make one forget the purpose for which one has come into this world. To

forget the Lord is due to Maya. Therefore, one should think of the Lord while one is still strong and should not postpone it to a later date because the body may disappear at any time.

On the other hand, the husband was arguing that she was out of her mind and asked her to think about who was going to feed them if they spend all their time thinking of the Lord. He asked her if the Lord would come and look after the children and attend to other needs if they spend their time in the thought of the Lord. He said that they will have to earn money because no one will look at them if they do not have sufficient wealth.

He was thus trying to divert the attention of his wife. But the wife who had a total commitment and faith in the Lord said that the Lord who had sown the seed will also water the plant. God who has given us this life will also provide food for us. If you spend all your time thinking that you have to find food for yourself, you are just like an animal. The one difference between man and the other animals is that man has wisdom which the animals lack. This is the only faculty that distinguishes man from an animal. If you always talk of finding food, you are behaving just like an animal.

Such line of thinking on the part of his wife made a deep impression on his mind and finally he came to the conclusion that these statements were really true. However, He told her that he had to think of the marriages of the children and other such commitments. He said that after these commitments were fulfilled, he would think only of the Lord. He said that he does have faith and devotion but he has other duties as well.

That day had gone in such conversation. As days passed the husband contracted a dreaded disease and the lady had to consult various doctors and specialists. In those difficult days, she went to the bedside of her husband and told him to think of the Lord at least under those circumstances and try to earn His grace. She said that the grace of the Lord was the best medicine for the husband.

The husband had great faith in the doctors and so he forced her to call the

doctors again. One doctor who was liked by the husband came and after examination gave a bottle of some liquid and told the wife to give the mixture to the husband three times a day. This was told by the doctor and the husband saw the bottle being handed over to the wife. He knew the instructions that had been given. The wife took the bottle but did not give the husband the medicine regularly. After three days, the husband asked the wife why the medicine had not been given according to instructions. The wife had a very good opportunity to teach a lesson to the husband. She said that after all, the doctor had given a medicine but why should it be taken in the manner in which it was prescribed. It can as well be swallowed in one go. The husband said that the medicine should be taken when the disease was there but what is the use of taking it later. Then the wife explained that on the same analogy, we should take the medicine for the Bhavaroga (birth-death cycle), immediately after we are born and not postpone it to a later date. He was told that the medicine given by the doctor was for the physical illness which he got a few days ago, but, for the Bhavaroga, which starts right from the birth itself, the medicine is constant contemplation on the Lord. The husband was convinced at last and he started contemplation seriously on the Lord. Consequently his disease was quickly cured. Since then both of them were very happy.

Students, boys and girls!

Our life is like that. As soon as we are born, our material desires start. Hence, it is very necessary for us to constantly think of the Lord to acquire happiness and bliss right from the time when these desires crop up. To take the view that you will think of the Lord only when you are in difficulties is foolish. It is not correct to postpone thinking of the Lord till you retire from service. We must begin to think of the Lord early. That is why, it is said: Start early, drive slowly and reach safely. If you think that you can think of God after you grow old, it is not right. When the messengers of Yama, the God of death, come and drag you to your end, at the time when your body is put outside the house just before your death, at the time when the anguishing cries of your wife and children are being heard, is it possible for you to utter the name of the Lord? You should think of the Lord while you have all your faculties under

your control and when you have all your mental and physical strength unimpaired. You must earn His grace when you are young and store it for the future.

Prema Swarupas!

When you are still young, your body and mind are like fruits which are just ripe. When your body is in good and ripe condition, you must surrender the body to God. Will he accept it, if you surrender it to Him after it becomes bad, old and rotten? From now on, surrender yourself to the Lord, do good work with the body, have good ideas in your mind and purify your thoughts. It will then be possible for you to earn the grace of God. Such good deeds and the grace thus earned will stand you in good stead in your old age when you can do nothing. If today you are prepared to do good work, then the kind of happiness which you want will be available. If you postpone thinking of the Lord till you become old, there is no guarantee that you will earn His grace.

If you go early enough in the morning to a hotel and buy a ticket for your lunch, you are sure of your meal whether you go at twelve o'clock or at one o'clock, because you have purchased the ticket early enough. If you go for lunch at one o'clock without buying a ticket early, the hotel keeper may inform you that lunch is not available. Therefore, try and purchase the ticket for God's Grace, which you will want in your old age, while you are young. With that ticket purchased early, it will be available whenever you go, but if you think that you will buy the ticket for the grace of the Lord when you grow old, it may not be available for you. The availability of the Lord's grace will depend upon your luck and fortune.

Students, boys and girls!

The young age in which you now are is a sacred age. That you are born as a human being is a special gift given to you by the Lord. All the animals in the world want to become human beings. If you do not use this gift given by the Lord to earn His grace in this sacred age, it will not be possible when you grow older. As I told you in the beginning, I intend to speak to you about the

aspect of Bharath from tomorrow. I thought that between these two - namely Brahman and Bharath - certain ordinary things which relate to daily life should also be communicated to you and therefore, today's discourse has been about matters which relate to normal daily life.

17. Historical Interpretations Of The Name "bharath"

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Like the rats, while being unable to give up the desire to get at the fried rice in the cage, enter the cage and get trapped in it, men unable to give up the attraction of the sensory desires get caught in them and as a consequence, miss the great bliss which they can enjoy by realising Brahman.

Pavitratma Swarupas, students!

There are three words Bharatha, Bharata, and Bharati which we must examine, in the first instance, in the context of the meaning given to them by our historians. Later, we will see what kind of support we get for such meanings from our Sruthis and Smruthis. Our ancient historians on some occasions expressed the view that the name Bharath has been derived from the name Bharatha, son of Sakuntala. Yet, on other occasions, they said that the name Bharath has been derived from the name of King Manu who was also called Bharatha.

In some places, historians have expressed the view that the name Bharath is synonymous with the name Jambudwipa. In other places they have taken the word Bharatha as yodhdha, or one who can fight; and in that context, they concluded that this name refers to Kshatriyas only. Amarasimha got support from the statement, "Lokoyam Bharatha Varshaha" and took the view that the name Bharatha refers to the entire world and not any one particular country. Further, just as when one is worshipping a goddess, one uses the name of the goddess in order that his desire may be fulfilled, some historians have regarded the name Bharath as if it arose from the name of the Goddess

Bharathi. In addition to this, just as Buddhism, Jainism, Islam, etc. are religious names named after various individuals who first propagated them, so also they thought that Bharatha was a specific name of a religious leader and that the name for this country arose from such a name.

We, also have various names like Dwaitha, Adwaitha, Visishta Adwaitha for the schools of philosophy propounded by great teachers who propounded them. Some have taken Bharatha to mean a school of philosophy prominent in this country. However, the historians who have given all these interpretations never associated the name Bharatha with the Vedas. On the contrary, mostly they have taken the view that Bharatha is not a word which has any connection with the Vedas. They have been arguing that Bharatha signifies fire. They have been preaching Agni Bharatha establishing the identity of fire with Bharath. This fire was looked upon by them as something which arises in a yajna or a ceremony and they thought that Bharatha was a name appropriate to the fire that is generated in the yajna. But if we enquire into the connection between agni that is generated in a yajna and Bharath, we come to the conclusion that there is no connection at all. But they argued that there is a connection between the priests and Bharatha. They have established further that there is a particular class of people called Bharathas among the Aryans.

This class of Aryans who were then called Bharathas were living on the banks of river Saraswathi and were worshipping it as a goddess. Because they were worshipping the river as Goddess Saraswathi, they propagated the view that Bharatha is an alternative name for Saraswathi. This group of Aryans were worshipping agni in addition to Saraswathi. Hence, they said that agni is an alternative name for Bharatha. However, all these theories and ideas do not seem to have sufficient support behind them. These are worldly usages and names given in the daily context. If we accept that which is in use in our daily life as our primary authority, how can it have any basis in the Veda? The historians gave a great deal of importance to the common usage of these words and they built theories based on their own ideas. Their decisions were based mainly on the common usage of this word. We have the authority of the Rig Veda to say that the principal priests or the Rithwicks have been

called by the name Bharatha.

In this context, our Sruthis have recognised the Rithwicks by their power of manthras and the fact that the Rithwicks were generating fire in the yajnas. Since agni has been generated by the Rithwicks, it has been regarded as the daughter of the Rithwicks. Thus agni which is regarded as Bharatha, is also the child of the Rithwicks. Because agni or Bharatha has come out as a result of the power or strength of the Rithwicks, there is an alternative name for this and that is "Sahasa Sad Putraha".

Having accepted that agni is generated by the power of the Rithwicks, we should ask ourselves about the process by which the Rithwicks generated fire. We know that the Rithwicks had the power to generate the fire through the manthras and through their constant contemplation of God. That is why the Rithwicks, agni, and the Purohit have also got the name Bharatha.

You may like to know the significance of calling the Rithwicks by the name Bharatha. The justification for calling the Rithwicks by the name of Bharatha is that at the time of generating the fire, they are thinking of God in many ways and concentrating on God. Since they are completely merged with God and enjoying the Bliss of divinity they are called Bharatha. In this context, our Sruthis have taken the three words Bharatha, Bharata and Bharati and have synthesised the three names with Ida, Saraswathi and Bharati.

In this context, they had taken these three - Ida, Saraswathi and Bharati - as the three aspects of God and teaching that they relate to the whole world. This is what the Veda has been teaching. Bharatha has been used also for Vayu and Indra. In the earth there is agni and in the space there is vayu, and in the sky there are sun's rays. By using agni, vayu and the sun and in identifying these three as phases of Bharatha, the Veda has been teaching that this Goddess pervades Bharathi and the entire world.

We should regard these three - Ida, Saraswathi and Bharati - as three phases of one and the same divine aspect. They are not distinct. This has been taught by our Veda. By looking at what is commonly seen from a worldly point

of view and to say that a particular thing is air or sun's rays and to mention them in isolation is only ignorance. You will notice that even if any one of the three is absent, it is not possible to recognise the existence of the other two. If there is no sun, there is no air and fire. If we do not have air, we shall not be able to comprehend the meaning of fire or sun's rays. If there is no fire there is no possibility of getting air or sun. Therefore, fire, air and sun are all inseparable aspects of Bharath and always go together.

While the Sruthi teaches the oneness and yet sometimes talks of agni in an isolated manner, there is a meaning for this. When we talk of the nature or Prakruthi, we usually mean the gross manifestation of the created world. In addition to this, there is the subtle aspect of human nature which is also included in the word Prakruthi. In this subtle aspect of Prakruthi, if there is no fire, then the body will perish. It is only through fire that there is a possibility of water coming up for us. In every body air is present in the form of prana or life. If air which takes the form of life is not present in our body, then the entire life becomes extinct. In the aspect of fire and that of air or vayu, the sun takes the place of the heart. If the heart is missing, even if one is leading a life for outward purposes, it is equivalent to death. Therefore, if there is no agni, vayu and sun, we cannot recognise human life. In this context, in order that we may understand human life in its fullest sense, it is appropriate to use the word Bharatha for all that which encompasses humanity.

This fact has been explained to you several times by Me with the use of many analogies. In understanding the relationship between space, mind and the sun if we compare our mind to the moon, eyes and vision to the sun and the spiritual heart to space or the sky, the thoughts that cross our mind are like clouds that fill the space. There is truth in comparing our ideas and thoughts with the clouds since they are not permanent. They are continually changing and taking different shapes. Sometimes these ideas come to us as thick clouds and they take some uncommon shapes and forms. They keep on changing from time to time. It is common experience that the clouds take different shapes while they are formed. Sometimes we feel that the clouds that are gathering take the form of a deer while at other times, the form of a fox. However, no sooner do we see one particular form than the cloud begins

to break up and reappear in a different form. The clouds thus continually change their form.

The breeze that is blowing is responsible for this changing form of the clouds and their breaking up. This air or breeze can be compared to a kind of desire which breaks up the thoughts which are like the clouds in your mind. The cloud of thoughts is formed because of desires. The desires themselves are responsible both for the forming as well as breaking up of the thought-clouds. When we ask ourselves a question whether there is any connection between the sun, the moon and the desires that we have, we come to the conclusion that there is no connection at all.

In the above analogy, when sometimes very thick clouds (desires) are formed, they often hide the sun and the moon, in this case the mind and the intelligence. In the same manner, although the mind and intellect of the young people are fresh and bright, they are not able to function properly due to bad thoughts and ideas. It is in this context, it is said that Love is blind.

If we are unable to discriminate between right and wrong and take to wrong path, it is because our mind and intellect are clouded by evil thoughts. Although our intelligence is capable of distinguishing between right and wrong, we do the wrong thing because of the illusion from which our mind is suffering. For us to think that at times we have the power to distinguish between right and wrong and that at other times, this is not there is not right. If this Prajna Sakthi or the divine power to discriminate is not there, our ability to eat, sleep, hear, etc., will be completely absent. This Prajna Sakthi is an aspect of the trinity and the trinity itself is Agni, Vayu, and Sun and our mind is made up of these three.

In the Bhagavad Gita also it is said that Buddhi is the best manifestation of God in Man. Not only that, through Gita it has also been explained that everywhere are present the Lord's feet and the Lord's hands and this is what the Lord proclaims about Himself in the Gita. In this context, we should realise that the Bhagavad Gita is the essence of all Upanishads. The Upanishads themselves have come as the ultimate wisdom of the Vedas. Therefore we

come to the conclusion that the Vedas, Bhagavad Gita and the Upanishads are intimately and inextricably connected with each other. I often say that "Gita is God's messenger. Gita is the mother of the world. Gita is the support on which one can lean while leading his family life. Gita is also the essence of Sri Sai. One can also say that Gita is the Mother Sai".

Having said that Gita is the Mother Sai in relation to the commentaries of the Vedas, we may come to the conclusion that the name Bharatha applies to the entire universe and the entire humanity. There is an important thing that we must understand today. The word Bharatha is not narrowly confined in the context of any one particular country or a particular group of people. In due course, you will be able to recognise the truth that the word Bharatha relates to the entire world. You are not likely to comprehend fully the aspect of Bharatha with today's discourse alone. Today's discourse is of the nature of an introduction or a foundation and simply consists of what the historians had said about this word. In fact, the entire meaning of life depends on what the historians make out of it. As time progresses, you will be able to understand whether the picture given by the historians is true and comprehensive.

It is true that the words of the historians have an authority but in the context of comparison and relative assessment, the words of the Vedas have a much greater authority for everyone, depending very heavily on the authority or Pramana which we get from the Vedas. Life has been going on in accordance with such an authority from times immemorial whether knowingly or unknowingly. In fact, in this country whatever task we undertake, whatever work we do, whatever karma we indulge in, our ancestors have always relied on the Vedapramana.

In the word Pramana, the part Pra means beginning and the part Mana means a measure. It is customary for Indians to prescribe a measure for everything. If we have to measure cloth, we use the unit of a meter. If we want to measure milk, we use the unit of a litre. Similarly for everything there is an appropriate measure or a unit. In order to measure the human nature or what is important in life, there is only one unit and that is what arises from the Vedas. For instance, if an individual goes and asks another individual about

something and if the other person says that he does not know the answer, there will be no further questions. On the other hand, if an answer is given there will be a volley of further questions as to how he knows the answer and what the authority or pramana is for such an answer. Therefore, all things that you do not know have no measure. Only things which you know are describable in terms of a measure. If your ideas or thoughts about something are such that you cannot describe in terms of a measure, then it means you do not know the thing.

Divyatma Swarupas!

The culture of Bharath is based on the authority derived from the Vedas.

Whether in the worldly aspect or ancient thought or modern thought, you should permanently imprint three aspects in your heart. These are: "Do not believe the world that you see around", "Do not forget God" and "Do not fear death". The world here refers to the material world. If you are afraid of death, it is not going to leave you. In fact the more you are afraid of death, the quicker will it come looking for you. Death is like a monkey. If we run, the monkey runs after us but if we stand where we are, the monkey will also stand still. If you are afraid of death, it will come searching for you and will meet you and take you early.

There is a small story which I usually narrate to illustrate this aspect. On one occasion, the epidemic of cholera struck one village. At the entrance to this village, there was the house of the doctor. He was watching as the Goddess of the disease cholera was entering the village. He asked the Goddess where she was going. The Goddess replied that she was going into the village to take the lives of certain number of people. The doctor became very friendly and even invited the Goddess to have a cup of coffee with him. The doctor was informed by the Goddess of Cholera that she will take about a hundred and fifty lives. After some time, the Panchayat President of the Village came to the doctor and asked him to certify that two hundred and fifty persons had been killed by the cholera disease. The doctor then surmised that even the Goddess had not honoured the commitment given by her, according to which

she was to take only a hundred and fifty lives. When the Goddess of Cholera was returning, she again met the doctor, who questioned why she had broken her promise and extracted two hundred and fifty lives. To this, the Goddess replied that she stuck to her word and had taken only a hundred and fifty lives but that the other hundred people died because of fear of death and she was not responsible for their death. In a lighter vein, this story reveals the truth that one should not be afraid of death as it will surely overtake you one day or the other. You must develop the capacities to forget the material world, not to forget God and not to fear death.

18. Bharath Is Of Vedic Origin And Is A Sacred Name

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Out of karma is born every Jiva. He grows and moves in the path of Karma. These aspects of work are equivalent to God so far as individuals are concerned. Karma is responsible for both sorrow and pleasure in this world, "Svayam Sarvam Vedati Iti Vedaha". In the context of this description of Veda, it has been said that Veda will remove one's ignorance and will enable one to become wise and acquire knowledge about everything.

While explaining the features of Agni, the Sruthi has said "Brahman Agnihi." It has identified Agni with Brahmana. The Vedas have also taught that Bharatha is a name synonymous with Agni. Agni is used in sacrificial rites for purifying the offerings, it is also called by the name Pavaka. So Bharati is also referred to as Pavaka or one who purifies. Further it has also been said that because agni bears Pavakas, it may also be called Pavakavahana. In the name Pavakavahana, there is a meaning according to which it is called Jataveda.

It becomes clear to us in this context that Veda has come with a view to expound the meaning of Bharatha and to make known to people the aspect of Paramatma. In order to know for whom and from whom Veda has originated, they also referred to Agni as Jativeda in the statement "Agnih Jativeda." It is necessary to make clear to ourselves that there is no difference between the words Agni and Bharatha. These are alternative names for the same thing.

In the triune aspect of God, the names Ida, Saraswathi and Bharathi are the three aspects that have been taken from the three Vedas, Rig, Yajur and Sama. On the same analogy, it has been established that the divine has three aspects - Sath, Chith, Ananda - and He is called the Sathchithananda Swarupa.

In the ritual of the sacred yajnas with which we are familiar in this country, the master of the yajna and his wife have to perform certain duties. The wife

has to utter some manthras describing Agni and Veda. In this context, she uses the terms Rig, Yajur and Sama and addresses the God of Yajna as one who is Jnatha, Data and Bharatha. The word Bharatha is thus used in this context. In this context, we have to understand that the three words Jnatha, Data and Bharatha are only alternative ways of addressing Agni.

The three sacred words - Bharatha, Bharata and Bharathi - appear together in several places in Veda. In the Yajna, there is a word called Kusamushti and this word has a specific meaning. Here it becomes clear that Veda has come for the sake of Bharatha and for giving the meaning of the term Prajapati.

It is only when we go deeply into the meaning of the Veda that we can understand the manthras that occur in the Vedas. Unless we recognise that there is a close and inseparable relationship between these words and the manthras in the Vedas and God Himself, the Vedas will appear like any other trivial writing of some unknown author and just a conglomeration of various words and letters. The Vedas are indeed much more comprehensive than a mere grouping of words and letters.

It is an ardent desire on the part of the citizens of Bharath to translate the message of the Vedic culture into their daily life. While performing religious ceremonies like naming their children, they whisper three times into the right ear of a child a word like "vac". This is to tell the child that he is no different from the Veda and he is the successor to the Vedic tradition and Vedic culture. It is also common that in addition to giving a worldly name, a divine name such as Devadatta by saying "vedosi" is also given.

In this manner when they say vedosi, it means "you are born in this world for upholding the Vedas" "God has given you this human form so that you may fulfil what is contained in the Vedas" and that is why the child is given in adoption to the deva himself. In our tradition, it is common to adopt a child if one has no children of his own and this is called (dattaka) adoption. Giving one to God in adoption means that one is entitled to receive from God His divine strength and power and therefore, inherit His capacity. There is a further meaning here which says that the birth, growth, decline and death of

the human body are all coming from Prajapati. He gives all these things as a gift for a human body.

In the aspect of Bharatha is implied and latent the aspects of Agni as well. You have already been told that Agni is an alternate name for Bharatha. From the sun comes agni and from agni comes vayu and from vayu comes rasni and from rasni comes Bharatha. In this sequel we must understand that life in the body consists of these five aspects. For the breath that we inhale and exhale, the vayu is responsible in the form of Prana. For our intelligence and thinking capacity, the sun is responsible. This is to say that there is a divine basis for all the material constituents of our body and that they can flourish only in the aspect of God. This is an interpretation given by the Vedas in this sequence of words. Agni with the name Bharatha has the capacity to purify anything that it comes into contact with in addition to burning it up. This is one other aspect in the Vedas.

Because of this, Bharatha the equivalent of agni, is also taken to mean the form of truth. On the basis of this, dharma has taken a form which everyone knows as equivalent to truth. That is why it has been said Satyan nasti Paro dharmaha. There is no truth which is different from dharma. Prajapati, the embodiment of truth, takes the form of dharma and gives to the world the Ashthanga Yoga calling upon them to follow the Ashthanga Yoga and thus understand the significance of Prajapati.

Here we should take the word sathya and divide it into "sa, ta, ya". We get the meaning that ya stands for discipline or controlled conduct which is regulated life, Ta stands for thapas and if we do thapas with a rigorous discipline, then we will release the sa which stands for Sathya. To reach truth, discipline, a regulated life and thapas are essential. We should not think of doing thapas alone. The thapas that we do should be controlled by various rules and regulations. Only then will we realise the truth.

The word discipline here means that one has to discipline oneself and control one's organs. It is only the control of the outer and inner organs that constitutes discipline here. You can give them freedom only to the extent of

performing specific allotted tasks. By giving it such a meaning and by performing your tasks and developing an intense desire to become one with God, that becomes thapas. Through such thapas you can comprehend truth. Thapas does not mean giving up everything and going to a forest but still leading a life devoid of thought of God. If in your thapas you have not surrendered to God and if your heart does not appreciate and learn to flourish in the aspect of God, it is not possible to realise truth.

If we cannot love and respect the one God who has given us life, our existence and by whose strength we live and die, and if we cannot prosper in the thought of God, we cannot reach or comprehend truth. God is the Master of everything that we see around us. It is wrong for us to think that man is the Master and that he alone is responsible for everything. While God in the form of Atma inside your body, is making you utter the word "I", it is utterly foolish on your part to identify such a divine "I" with your destructible and material body. Any feeling of attachment to the body and the illusion that the body is real is tantamount to death. On the other hand, the realisation that you are the Atma is tantamount to immortality and permanence.

We should fix our thoughts on the Atma, and all our actions involving the body have somehow to be reconciled to the feeling and recognition of the Atma. All prosperity and material wealth are like shadows. If these shadows are in your front and ahead of you, they will continue to be so, however much you may run to overtake them. The underlying meaning here is that this shadow of wealth or prosperity goes ahead of you always. If you do not wish to allow this shadow of wealth to be ahead of you but keep it behind you then as you go farther and farther, the shadow also moves with you, behind you and accompanies you. It does not overtake you. The inner meaning of the word Aiswarya here for which we have been using the word wealth is the aspect of Easwara. Easwara is one who possesses all kinds of wealth and prosperity. The only way in which you can achieve it is to have the aspect of divinity in front of you. Prosperity will then follow you. The rishis of our country realised that the aspect of truth and dharma would enable them to reach God and become one with Him. This is the way one has to spend one's life if one wants to have Aiswarya or Easwara with him.

Our rishis realised this and they always followed the path of truth to realise God. Our rishis never worried even if their very breath of life had stopped. They were not worried even if their entire body lost its shape. They always lived in bliss because they believed that all the power in them, all that they have in them belonged to the Lord and therefore if the Lord decided to remove something from them, it was done by the Will of God.

They felt that whatever they did was only for the purpose of reaching the Lord and realising Him. From the point of view of the worldly usage, Bharatha was used to signify meanings synonymous with those of agni, vayu and rasni. It has thus become necessary to recognise four different aspects namely, Mahima, Ida, Saraswathi and Bharathi. Prajapati is the embodiment of dharma. The name Bharatha has come from him and it is not correct to give the name only to a piece of land with geographically limited boundaries. An individual may be named Rama but it does not follow that this Rama is the same Rama as the son of king Dasaratha. Similarly, we may name an individual Krishna but he would not be the same as Yasoda's son Krishna. Similarly the name Bharatha is to be taken as one of the many names of Prajapati, and this has been given to the country in which we live. Unless the country acquires all the qualities associated with Bharatha or Prajapati, the name will not reflect the original meaning with justification.

Unfortunately, Historians have been explaining that this name has come from one of the names of the Kings that ruled this country or from one of the philosophers who preached in this country at one time or other. This is not correct. We find the usage of the word Bharath in several contexts in the Veda itself. In coming to assign an origin for this name, we must ask ourselves whether the Kings came first or the Vedas. Similarly whether the philosophers came first or the Vedas. The philosophers and their expositions came much later than the Vedas themselves. In fact, the Veda came earlier. If the word Bharatha occurs in the Vedas themselves, we have to interpret that the origin of the word Bharatha is in the Vedas themselves.

Therefore, the words, Bharatha, Bharati, and Bharath have their origin in the Vedas. In the very beginning when one starts learning the alphabet, one

prays to Goddess Saraswathi and equates her with Bharati. Thus in the very beginning of our education, we use a Vedic term Bharati. Our writers have frequently been using the words Saraswathi and Bharati synonymously. Saraswathi, Bhagavati and Bharati have been described as "Purnendu Bimbanana". This can be a description of the Vedas only because it implies something which is Purna i.e., full and only the Vedas are complete in every sense. Therefore, the word Bharati refers to the Vedas. The world itself is not complete. The only thing which is full in the universe is divinity. This aspect of fullness is to be found only in Prajapati or Brahman and therefore, when we use the word Bharati or Bharath it can refer only to the aspect of the Brahman or the Vedas. The desire and the ability to work and the knowledge of how to work, all together will represent the aspect of Bharatha.

The same thing is described in terms of three different paths - namely the path of Karma, the path of Upasana and the path of Jnana. These three have also been referred to as Sruthi, Raga and Tala or the rhythm, song and the beat respectively. An appropriate combination of these three represents Bharath. We can also see that if we split the word Bharath into "Bha" "Ra" "Ta", we can get a correct description of our country. The synthesis of Bhava, Raga and Tala - or the synthesis of the thought, the song and the beat - represents our country. The oneness of thought, word and deed is characteristic of our country. The oneness of these three aspects has also been called Triputi.

If the thought takes one form, the song another and the beat yet another form, such uncoordinated music will be very unpleasant to listen to. The song should accompany a proper thought and should be appropriate to the thought. The song must be tuned to a proper beat. Thus there should be unity between thought, song and the beat. The strength to think out some line of action and to put that thought to work and then lead the work properly to its fruition is contained in the statement that the proper study of mankind is man. If man is such that he has one thought, says something else and does something different, he should not call himself a man. In other words, if there is no co-ordination between one's thought, word and deed one would not be possessing human qualities. In fact, such an individual may rightly be referred

to as an animal. A human being should speak out the thoughts that are in his mind and should act in co-ordination with both his thought and word.

This name Bharatha is a Vedic word and has been the sacred name of our country. Hence, it is essential that all citizens of this country should make an effort to justify this name. This is the reason why rishis laid down strict regulations and principles of morality and ethics for our conduct. They emphasised that human civilisation can be preserved only if we work within these limitations and controls. In this sacred land of Bharath, the quality of forbearance is the most beautiful quality which we can claim. In all our actions, that particular action of sticking to truth is the noblest act. The sweetest of all ideas we accept is the idea of love and affection to a mother. According to the traditions of our country, nothing can be sweeter than the affection for a mother.

Knowing full well that our character is much more important than even our own life, yet we have let the standard of our character fall very low. Today we have landed ourselves in a situation where we are borrowing our standards and morals from foreign countries. Our interpretation of freedom is taking the peculiar form of an unsteady and fickle minded person. Alas! how shall I describe the manner in which our country is being ruled? Like the elephant which does not know its own strength, our people, although intrinsically strong, do not know their own strength and have become weaklings. The elephant is very strong and yet it can be tamed easily by its trainer. It will do exactly what the trainer directs it to do. So also, citizens of Bharath are forgetting their inherent strength and adapting the ideas given by foreigners. What has happened to our traditions and why have we forgotten the great strength that is contained in them?

Imitation is one of the greatest weaknesses of a human being. We have a heart of our own, a life of our own and strength of our own. Why do we have to imitate someone else's strength and someone else's way of life? This is one of the greatest weaknesses. Today we are imitating others from the trivial to the vital things. If someone wears a sideburn, another person who looks at him also wants to wear a sideburn; if someone wears a tight pant, others

want to do the same thing. If someone grows a bushy hair, others want to do the same thing. This kind of imitation simply means that you have become a slave. What has happened to your own strength and your capacity to think? Why do you have to imitate others' always? Do not become a slave to others. You should become a slave to yourself or a slave to Paramatma.

In this context, if you realise that the Paramatma is within you, then it means that you should become a slave to yourself. By this, we mean that you should understand yourself. Until you understand yourself, you are a slave. The moment you understand who you are, you become God himself. God is the embodiment of truth, purity and dharma. If you develop this aspect of truth and purity, you become one with God. The strength and capacity that are in God cannot be understood by anyone. The only thing that you can do is to enjoy that bliss and follow them and experience them. To describe God as such and such and to say that He is like so and so is not correct. It has been said that "Bhramavid Brahmaiva Bhavati" (one who knows Brahman becomes Brahman himself). If an individual is unable to comprehend his own self, how can he comprehend the aspect of Brahman?

It is in this context that Mira had sung a song with a very significant meaning. "How are we to know you and your nature? Oh Lord! some people say that we can attain you very easily. Yet some others say that to attain Divinity is a difficult task. How are we to reconcile these two statements? Some pray for you in the solitude of a forest while some others say that you are in a mansion. How are we to know the truth of these statements? It is only for Radha, who had surrendered everything to Lord Krishna and totally merged in His thought, to understand and recognise the aspect of the Lord".

Here we must ask ourselves who this Radha is in reality. This is only symbolic and signifies the continuous chanting of the Lord's name. If we take the name "RADHA" and look at it in a cyclic order, we get the next word as "ADAR" and the next as "DARA" and the next as "ARAD" and finally back to "RADHA". From this we can see that Radha is one who continually takes to the aradhana of the Lord. One who does this aradhana continuously is Radha. One who always has the thought of God is Radha.

19. Different Avathars Are Manifestations Of The One God Without A Second

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Whatever work is prescribed in the Vedas is desirable work, and one should accept it as worth performing.

Whatever is not prescribed in the Vedas is forbidden.

One who fails to differentiate between work that should be done and work that should not be done is a sinner.

"Brahmithi Bharatha Bhasha" "Girivag Vani Saraswathi." This is the description of the language of Saraswathi and of Bharatha given in our scriptures. Our tradition has been prescribing that the words which occur in the Vedas show the right way in which one can group the letters. To regard the Vedic manthras as mere groups of words without understanding the sacred meaning thereof has become customary. The words like Ida, Saraswathi and Bharathi are sacred words of Vedic origin. They represent the essence of Veda and Veda itself. The words Indra, Vayu and Brihaspati convey to us some aspects. They together contain the meaning of the words Ida, Saraswathi and Bharathi. The summary meaning of these three words is also contained in the three words Agni, Vayu and Aditya. The synonymous nature of the meaning that is contained in the two sets of three words makes it impossible for either set to come to the place of yajna by itself. They always come together to the place of yajna. Along with Aditya comes Bharatha and along with vayu and agni comes Saraswathi and Ida. The combination of all these is represented together at the ceremony of yajna. The word Bharatha has been considered as synonym or equivalent to Aditya.

Bharatha, Saraswathi and Ida are Vedic terms. They represent Veda itself. They have a Vedic origin and Vedic significance. We have to recognise and

appreciate this aspect.

There is also a well-known alternative name for Bharatha and that is Dravanodam. Dravana can be interpreted to mean wealth and strength. For one who gives wealth and strength, there is a name Dravanodaha.

This aspect of Dravana is also a name for the havis or the offering to the god of fire. The one who makes the offering is also called Dravanodaha. For this Rithwick, the agni is in the position of the son. For the statement that agni is in the place of a child for the Rithwick, the support is that the Rithwick uses his physical strength and generates the fire by rubbing two pieces of wood. Thus we figuratively regard agni as being in the position of a child for the Rithwick.

So the Rithwick is also called Bharatha. In that context, the word Dravina will apply to Bharatha. It is because of the Rithwicks who have the name Bharatha and because the name Dravana is applicable to the Rithwicks there is also a class of people called Dravidas. In this country, whether it is a name taken by an individual or a philosophical principle, that name must have our acceptance in the Vedic context. If this does not happen, it cannot be taken as a name by anyone in this country.

The people of this country regard all kinds of work they do as something ordained by and emanate from the Veda. They are passed on from generation to generation. It is not as if we learn them afresh and put them into practice. To believe in the statement, Sakuntalayam Bharatha, (which means that the name which Sakuntala's son had, has been given to our country) is a mistake. In fact, the name Bharatha was derived from Veda and given to Sakuntala's son. We must realise that the country did exist even before the birth of Sakuntala's son and that the Veda did exist much earlier.

These statements are made by the historians and are all false. These three names Bharath, Bharati and Bharatha are Vedic names and have Vedic origin. It will be appropriate to come to the conclusion that from time immemorial, our country has been called Bharatha. The name came to us from the Vedas

where the Rithwicks were using the term in various ceremonies. Its origin is purely and wholly Vedic and is not from anywhere else. It has not come from any kings or philosophical expositions. By virtue of its sacred origin, the name Bharatha has significance for the entire world. Bharatha is a significant name for the creation, sustenance and dissolution of the world. Although the world appears as one, it manifests itself in all the three aspects. When we examine this aspect of Bharatha in the light of the three modes of time, namely the future, present and past they reflect Ida, Saraswathi and Bharathi. When we look at this name in the aspect of agni, it has been referred to as "Ida". When we look at it by the aspect of vayu, this has been referred to by a second name Saraswathi. The same thing looked at in the aspect of Indra, is referred to as Bharatha.

You must realise the truth that the name Bharath has not been divided from any individual and its significance is universal. The sound which spreads all over is also referred to as Bharatha. Since there is no direct connection either with agni or vayu, it is regarded all over the world as Dwiloka and is called Bharathi. Since the Brahma Dharma is spread all over the world, it also is called Bharathi. If today the citizens of Bharath are not able to recognise the full significant meaning of this sacred name, it is a very unfortunate situation. All aspects represented by the name of our country must be realised by one and all. Today, the youth are not able to understand the significance of their own names. The name of their country and the stories contained in the Puranas convey no meaning to them. If you want to raise your country back to its glorious past, you must read and understand the sacred texts of Bharatha, Bhagavatha, and so on. The appropriate authority for these sacred texts is not an individual, but Vedas themselves. Since the Veda has not originated from any individual, its authority is infinite. The Vedas are verily the embodiment of Truth.

Any particular text of history or literature which is the result of the work of an individual, is bound to reflect his attitudes. Our ancient Puranas and commentaries on scriptures are being written now by persons who live in the present age. These people are certainly influenced by the environment in the present age of Kali and this is reflected when they rewrite these stories.

Since we are forgetting the original meanings of these sacred texts and relying on the statements of individuals, we are missing what is important.

The Mahabharatha is regarded as the fifth Veda. The stories in the Mahabharatha are often misinterpreted by commentators. From Mahabharatha, it is known that the Pandavas were living incognito at King Drupada's palace. At this time, according to some writers, Kichaka fell in love with Droupadi and Bhima got angry and killed him. This is not the truth. The actual fact is that Kichaka was ill-treating Droupadi who was at that time in the role of a servant. Bhima was enraged at this and killed Kichaka. There is nothing like Kichaka was in love with Droupadi, because at that time Kichaka was twenty-two years old and Droupadi was seventy-six years old.

Modern writers have in several instances created confusion in regard to stories they have rewritten due to lack of faith and considerable amount of doubt in their own minds in respect of our Puranas.

It is now a common experience that some foreigners who look at the religious practices of Indians think that we have too many deities, while God is, in fact, only one. They think we are foolish enough to regard God as having different names and forms. We are not so foolish and ignorant as these outsiders think us to be. It is time that they realise the truth behind the belief and recognition of these aspects of God. Even in the very early stages, our people have realised and asserted that God is one and only one and that there is no second. But for reasons of interpretation to suit each one's attitude, each one has created his own image of the one and only God that exists. It is time that the outsiders realise this aspect. Taking into account the situation that prevails in a country at a certain time we have to experience and regard the one God as manifesting Himself in so many different ways. This is only a phase which has been brought about by environment and conditions.

The Bhagavad Gita is the essence of all Vedas and in this Krishna had given a very beautiful and apt analogy. Suppose we are seeing a big tree. In this big tree we see a number of leaves, branches, roots, fruits and so on. We see all this in the big tree. We do not call the flowers by the name of the leaves nor

do we call the leaves by the names of the fruits or roots. We use an appropriate name for each part of this single big tree. The branches are branches but they do not become fruit. Similarly the leaves do not become roots. When we want to enjoy the fragrance of the flowers we must smell the flowers and not the roots. Similarly, if you want to taste the fruit you must eat the fruit and not the branches. This big tree which has so many different components and so many different parts is really one in the sense that the seed which gives rise to this tree is only one. Just as there is only one seed for the entire tree, there is only one divine being and all other parts are related to this one source.

The recognition of this oneness in the entire and diverse aspects of divinity is really the basis of Adwaitha. Beejam mam sarvabhutanam or I am the seed for all being, is the basis of Indian philosophy in the form of Adwaitha. We are witnessing all these different forms and parts of the tree although they have arisen from the same seed. So also we are experiencing different aspects of the one God. God is only one. All other names and forms we create are only aspects to suit our own experience. As the time changes and the ideas of an individual change, the name and form that he gives to God also change. These names and forms are things which are manufactured artificially in the factory of your own thoughts and mind. For so many different names and forms, our mind is responsible. It is not as if God has in fact all these aspects.

One does not have to go so far to understand this fact. Even in a single human body we have so many different forms that appear at different stages of one's life. As soon as a baby is born, we refer to him as child. As time goes on, the same child becomes more mature and is called a boy. As this boy grows older and acquires different qualities, he will be called a man; and as the same man grows older, he will be called a grandfather. Therefore, the child, boy, man and grandfather, all refer to the same individual although at different times in different forms he is called by different names. The name and form of these different stages are, therefore, different but all these really refer to one and the same individual. These are all different names but appropriate to the same individual only at different times. Similarly good and bad also go on changing more or less in the same manner.

What is good at one time and in one place may be bad at another time and in another place. There is an example which young people understand very well. This evening we eat some very good and tasty food but by next morning the very same thing becomes waste and is rejected. Thus, what was good and tasty the previous evening has been rejected as waste material the next morning. As in this case, the change has come about with time, so also in the world what is good now becomes bad a little later and if there is a change in name and form of some material, we should recognise that such changes from good to bad are coming not because of any connection with the divine but only because of changing times.

In the same manner, we must understand the aspects of agni, vayu and adithya (Sun). When we make fire for cooking, we use for the purpose of cooking. We do not attach any importance to it. If the same fire is prepared for a sacred purpose of performing a yajna, then people prostrate before the fire and show great reverence to the fire. Fire is also used to burn dead bodies in cremation grounds. If such fire is seen, not only will people not give any respect to it, but treat it as an evil. No one will cook his bread or food on such a fire. Such a fire will be treated as unsacred and no one will use it for any other purpose. If the same fire is put in the front of a sacred house, then it is the custom in our villages for people to go to such sacred houses and light another jyothi from such a jyothi in a sacred house. It was the belief in those days, that if a jyothi was brought from a sacred and good house, the other houses will also enjoy prosperity. In the olden days, they used to regard this as a very good custom.

In this context, I will give you a story from the Bhagavatha. If you are continuously taught the aspects of Veda, then your interest in the subject will decline. So I propose to narrate some light stories from Bhagavatha or Bharatha to make things easy and give you some relief. In Repalle, Nanda was a well-known and rich zamindar (land owner). The inhabitants of that village had great respect for Nanda and they would not disobey him at all. In fact, Yasoda and Nanda were treated by the villagers as if they were their very life-breath. People were lighting up their jyothis from Nanda's house in the hope that if they lit their lamps from such a sacred house, they would

imbibe the good ideas and behaviour for which Nanda and Yasoda were famous. In those days, people did not have artificial and unreliable lights as we now have.

These lights and microphones which we now use may fail us at any moment. If there is a wick and oil, the lamp will continue so long as the oil and wick are there. These three components are called Karma, Akarma and Vikarma. Karma here stands for the wick and vikarma stands for the oil and if the wick and the oil are there, we can get the jyothi; but if either of them is exhausted, the jyothi would disappear and the disappearance of jyothi is called akarma or disappearance of all action. This kind of jyothi was lit and put in the verandah of their house by Yasoda every day. All the ladies of Repalle had the tradition of going in a line and light their own lamps from the particular lamp lit by Yasoda. As Krishna was growing and coming of age, the number of women coming to that verandah was dwindling gradually. The reason was that the mothers-in-law and the husbands in each household who could not recognise the true form and nature of Krishna were preventing the young women from going there. However, those husbands and mothers-in-law who had good feelings at heart permitted the women to continue this tradition. They not only permitted but encouraged the continuance of such a practice. In the pretext of lighting this jyothi, the Gopikas used to go to Nanda's house and come back with their hearts filled with bliss.

To that village came a new daughter-in-law by the name of Suguna. Neither the husband nor the mother-in-law of Suguna liked her going to Nanda's house. Suguna was a great devotee. In fact, when she got married she was very happy that she would be going to Repalle where she could watch and enjoy the leelas (Divine sport) of Krishna. On arrival at her mother-in-law's house, she found that she was bound by certain harsh rules and regulations. She was told never to look at Krishna and the windows should be closed if Krishna was ever to be found walking on that street. When other women from the neighbouring houses came to describe the leelas of Krishna, she felt very sorry that she was not in a position to enjoy these leelas. As faith and devotion grew, it was not possible for anyone to stop such devotees from fulfilling their desires. Fortunately, in that house the mother-in-law was

herself bringing the traditionally-lighted jyothi from Nanda's house.

One day the mother-in-law became very ill and she asked Suguna to go and light the lamp from Nanda's house. The mother-in-law knew that Krishna was away from Repalle. When Suguna came to Nanda's house, she was very unhappy that Krishna was away. She was completely engrossed in the thought of Krishna and as she was completely lost in the thought of Krishna, her hand was being burnt by the flame, but she was not aware of this. At this time, Yasoda saw this and enquired her how she was not mindful of her hand burning. She asked her if she did not have enough sleep the previous night. Suguna then replied that she was quite unmindful of herself because she was seeing Krishna in that flame and hence she did not feel the pain of her burning hand. When she was narrating this experience to Yasoda, other Gopikas also came to light their own jyothis and heard this. On hearing what Suguna told Yasoda, they came running into market place and started singing, "Our Suguna had the vision of the Lord in the flame in Yasoda's house. It seems in Nanda's house, our Gopal had given His Darshan to Suguna in the Flame and the very flame burnt her finger". When this song was heard by the mother-in-law, her fever disappeared and she came running into the street.

From the above story, we have to learn that whenever God does anything, He does it with a purpose and out of it comes some specific good result. Here we see that pleasure is an interval between two pains and in this case Suguna's mother-in-law realised that Suguna had such great devotion that she had the vision of the Lord and she began saying that it was a great honour to have Suguna as the daughter-in-law in her house. She also began singing in praise of the Lord. Since it is difficult for common people to understand what is ordained as dharma in the Vedas and put such dharma into practice, our Puranas have given several stories which common people can understand and put into practice. This is the reason why our Maharishis have written the Puranas. Thus, sages like Vyasa and Valmiki have immortalised the stories of Krishna and Rama for the benefit of mankind in the form of Puranas so that common people can understand and follow them in their daily lives.

20. God Resides In The Hearts Of Righteous People

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Jivas are born in this world as a result of the good or bad contained in the various actions in which they got involved during their previous lives. One who is associated with good actions will always have God with him as an unflinching companion. Both for those who have passed away from this world and for those who are still living, the Vedas have remained an ancient source of wisdom. The word of the Veda has been the constant companion, along with Vasu, Rudra and Aditya for all people in this entire creation; and it has been guiding and helping them to follow the good path. It has encouraged adherence to good work and so it has acquired the name Ida. While people have been involved in the performance of Karma, the same Veda has been called by name Vasu. For the sake of the prosperity of the world and in order to direct all the karma for securing the prosperity of the world, the Veda has ordained certain restrictions within which all such work should be done. In that context, Ida has also been called "Sasini" or one who lays down rules and commands. At the time of sacrificial ceremonies with Agni, several Gods are invited and hence another name given is Devahu. All the attempts that we make so that such of the devas whom we invite may be identified with the yajna and so that they may participate in the yajna have been called Yagnahu. Because this sacred Goddess is always involved in the utterance of the mantras, this Goddess Ida has also been called Manuhu. There are thus several synonymous names for this goddess Ida and they are Sasini, Devahu, Yagnahu and Manuhu. This goddess with such diverse names has been looking after the prosperity of the world.

For the prosperity of the whole world, the primary basis is the goddess of speech. From speech comes the word, and from the word comes the meaning. Thus, speech is the basis for the total meaning that we see around us in the world and so for the entire material world. It is in this context that we call all matter by the name Padartha or meaning of a word. When we utter a word, say vastra, it means a piece of cloth and this in itself is the meaning

of the word. In this world, every material that can be perceived is inter-linked with a word and the meaning of the word indicates the material of Padartha. So Padartha means the material item indicated by this word. For the word, the basis is the speech and the speech is the basis for all matter in this world. This is what has been explained by the word Ida. This word of the Veda has been called by another name and that is Saraswathi. Those who are well-versed in the Vedas fill their hearts with the contents of the Veda and at the time they do the yajna, they utter the Vedavani from the depths of their hearts and this ability has been called Saraswan. This has been called Saraswan because the words which constitute the Vedavani are within their mind. If these very ideas are expounded in words, it will be called Saraswathi. The ultimate form of this in one's mind and what comes out as one's word are called the stream of Saraswathi.

This stream of words flowing from a stream of thoughts has also been called spring of water. This has been compared to a well in which water comes out swelling. In this analogy, we should note that the more water we take out from the surface, the more will come from the spring, which is the source. In a stream, as much water that flows out will come from the upstream to the downstream. In the same manner, those who are knowledgeable in the aspect of the Vedas, when they give out their thoughts, the Goddess Ida gives them strength by which they generate more thought and more words. These flow out like a stream. As such a knowledgeable person on the Vedas gives more ideas to the world, the strength of Ida will generate more and more noble ideas so that the stream may flow continuously for the benefit of the world.

This goddess of speech, namely Saraswathi, has been named Hamsavahini or has hamsa the swan for her carrier. In calling this Goddess of Saraswathi by the name Hamsavahini, we should understand the inner meaning. This Goddess Saraswathi who has the swan as her carrier, converts our thoughts into words and in this process she is using the breath we inhale and exhale as the carrier of our thoughts and words. If there is no inhaling and exhaling of the breath, it will be difficult even for the words to emerge from within. The inner meaning of this is that the breath we inhale and exhale appears as the

word Soham. The word Soham signifies the thought that is riding on the swan.

Since this is also an aspect where Gayatri manthra has been set to the poetic metre or chandas, sometimes this has been referred to as the Hamsagayatri. Chandas should not be used in the context of the ordinary metre. The chandas should be used only in the context of the metre that occurs in the Vedas. Other words cannot be appropriately called chandas. Maharishi Panini has said that this word chandas can be used only for describing what appears in the Vedas and any reference to any other sentences is not proper. Even while using the word vak one should be careful to see that it is used only for words that come out of the Veda.

This sound of Soham, which is synonymous with the Hamsagayatri aspect which emerges out of the depths of our heart is sacred and has also got the name Vasuhu. The three names Vasu, Rudra and Aditya - are synonymous with each other. They appear different but they stand for one and the same thing. Whether it is with reference to the three modes of time, past, present and future or the three worlds (Bhu, Bhuva, Suvah) or the three gunas sathwa, raja and thama in all these aspects they appear as one and do the same function. It is only in the case of people who give their heart to God and have their total attention fixed on God that this word Vakvani takes the form of Veda and enters their heart. Only such people are called wise persons with respect for the Vedas.

For people to always entertain useless and trivial ideas and to think of actions which cause harm to others and to involve themselves in such actions is contrary to the injunctions that are contained in our Vedas. In this human life of ours which is transient and lasts only for a short while, to learn so many words and indulge in so many actions not prescribed in the Vedas is unsacred. Such conduct is not approved by the Veda. The mind has been given to you for cultivating sacred thoughts, and the speech for speaking only good and sweet words, useful and palatable to others. Man knows that ultimately he will drop down dead, but he deceives himself into participating in actions which are harmful and wrong.

We have already learnt that due to such rigorous conditions of discipline being laid down and ordained by Ida, it is also referred to by another name Sasini.

Does the tree know the sweetness of its own fruit? Does the creeper enjoy the honey that comes from a flower on it? Does the book of poems enjoy the sweetness contained in the poetry? How can the writers and literateurs who deal with the material world, understand the beauty of nivrithi? It is very difficult for man steeped in the material world to understand the beauty of detachment. It is in this context that it has been said yad bhavam tad bhavati. We often think that others also have ideas similar to whatever we have. All that has been said by the historians is a reflection of their own thoughts on people and events. God lives in the hearts of those individuals who always walk along the path of dharma and will not swerve from it under any circumstances. This is an unquestionable truth. God is always merciful on those who follow the righteous path.

This truth has been illustrated in a very nice manner in the Mahabharatha. Krishna wanted to negotiate a truce between the Kauravas and Pandavas with a view to prevent the war. But when he entered the court of the Kauravas, the wicked people there like Duryodhana and Dussasana, did not receive him well. It is natural that irrespective of their bad qualities, King Dhritarashtra was trying to protect his children. The blind King Dhritarashtra asked Krishna as to which side he would extend his help and support, in the event of a war. Krishna replied that he would be on the side of the Pandavas. Dhritarashtra was very agitated at this statement of Krishna and was arguing vehemently with Krishna. He told Krishna that he should not show favour towards the Pandavas especially as both the Pandavas and the Kauravas were related to him. He said that to support one side and not the other was not right. At this insinuation, Krishna was very angry and retorted by saying that there is no comparison between the Pandavas and the Kauravas. Pandavas were the embodiment of dharma and righteousness whereas the Kauravas were wicked people.

He explained the close relationship that obtains between Krishna and the

Pandavas in the following terms. In Pandavas, Dharmaraja the eldest is like one's head. Arjuna is like the shoulders, Bhima is like the stomach while Nakula and Sahadeva are like the two legs. These five brothers constitute one body. In this one body Krishna is the heart. It is not possible for the body to live without the heart and vice-versa. The inseparable connection between Pandavas and Krishna is like the connection between the heart and the body and to compare them with Kauravas is meaningless and shameful.

The Pandavas were humiliated on many occasions. They faced several troubles and losses, and in spite of all that they never lost faith in Krishna and never swerved from the path of dharma. The Pandavas who were the children of a great King suffered much more than even common men. But because Krishna was always installed permanently in their hearts they could withstand all the troubles and overcome anything that came their way. They treated Krishna's words as if they were more important than their own lives. The Pandavas liked, loved, and respected Krishna.

You can understand this aspect of their love, with a small example. When Krishna returned to report to the Pandavas that his attempts at reconciliation had failed, the young Sahadeva began shedding tears of joy and embraced Krishna. At this, Krishna asked why he was shedding tears of joy, instead of being afraid of war. Sahadeva replied "I want to exhibit the feelings that are in my mind. When we were sending you, our brother-in-law to Hasthinapura to negotiate peace, I wished within myself that the peace negotiations should fail. Only I could not express that feeling openly. When we gave you this task, I was very much afraid that you were entering into the midst of the wicked and cunning Kauravas. I was praying that you should return safely." The Pandavas have thus demonstrated that besides devotion and attachment, prema or love was equally important. Even if they had not undertaken rigorous thapas and performed any yajna, the very name of Krishna was everything for them.

It is said that "Love is God, Live in Love". The Pandavas had put this into practice. The Pandavas are the only true examples to illustrate such feelings. They looked upon Krishna as an embodiment of love and lived in that love. In

difficult times, they believed that Krishna was the Lord Himself. In happy times too, they believed that Krishna was the Lord. At all times, they believed that Krishna was the Paramatma.

The Pandavas did not become elated when they were happy nor did they pine when they were in sorrow. They were never proud of their success nor were they depressed at their losses. They were showing the same feeling of equanimity at all times. Hence, the Pandavas are considered to be a noble example of unwavering faith and steadfastness.

Our devotion and prayer to God should not be for the sole purpose of obtaining something or fulfilling some desire of ours. This should be for the sake of Atma or for becoming one with the Lord and for the sake of getting the bliss that one can get by being close to the Lord. The first thing one should attempt to do in this context is to make one's speech sacred. The spoken word is the form of Saraswathi, and our heart is the embodiment of Ida. Our thought and word together have the form of Bharatha. This Bharatha may also be understood by us as signifying the stream of love or prema. If such a stream of prema is turned backwards, it will be very difficult to return it back to the right direction. The by-gone days of man's youth and the water of a stream that has flown down cannot be retrieved. Therefore, if we let Saraswathi, the embodiment of our speech, go astray without control, then it is very difficult to bring her back. We should not use the wrong word and abuse our speech causing trouble or harm or deceit to others.

In an attempt to fulfil our desires, we sometimes get wrong and crooked ideas. I will tell you a small story to illustrate this. There was a Brahmin who was quite knowledgeable in vedas. He had the practice of inviting any individual moving in front of his home, giving him food and treating him like an important guest. Even if he did not have the necessary resources in his house, it was his habit to go to a neighbour's house and beg for food to feed his guests. He was suffering from great poverty but he never allowed his poverty to subdue him. He was always fulfilling his duties as a grihastha. One day he found a person in front of his house at twelve noon and invited him to come into his house and receive his hospitality.

In that house were living with him his wife and only son. Because this Vedic Brahmin was inviting every day someone or other and providing hospitality, the wife and the son were frequently cautioning him that there was nothing left in the house. They said that there was no food to eat or water to drink. The mother and son were wondering if something was wrong with the Brahmin because he was inviting someone every day although there was not sufficient food for even the inmates of the house. In this way, they were always trying to discourage and displease their guests.

The mother and son thought that they had a nice opportunity on that day and they managed to see that there was not even a leaf on which to serve food. The owner of the house invited the guest to wash his hands and feet and showed him all respect and it was time to serve the food. The owner of the house was informed by his wife that there was not even a leaf in the house. The owner of the house went to a neighbouring house with the intention of borrowing a leaf. That day, may be as a result of the evil intentions of the mother and son, he was not able to secure a leaf anywhere. On that day, the mother and son kept a stout stick ready in the place where they were to serve food. The guest asked them what was the purpose of that stick. Then the mother and son explained that it was the practice of the owner of the house to invite a guest every day and give him a good beating with that stick. They said that they were sorry that it was his turn that day and that they were wondering whether a lean Brahmin like him would be able to survive the heavy blows.

As soon as this weak Brahmin heard to these words, he started running away. On seeing the guest running away, the owner of the house rushed to the spot with a leaf and asked where the guest was. The Mother and son began telling another lie as they had their plan ready. They said that he asked them for a stick and when they did not give him the stick, he ran away wondering how those who could not give him even a stick can provide him food. The father scolded them by saying that they failed in their duty for not only had they not given him any food but they failed in giving him even a simple thing like a little stick which he had asked for. So with a view to give him what he wanted, he started running with the stick, behind the guest. But, this guest under the

impression that the stick was meant for beating him, started running even faster. He thought that the host was running with a stick only to beat him. Not knowing all that had happened, the host was shouting and requesting the guest to go slow and telling him that he was going to give him the stick. Here, what has actually taken place is one thing and the ideas that were in the mind of the concerned persons are quite different. Hence, this undesirable incident happened. This unfortunate incident has happened because there are wicked people who are engaged in the task of making impure the thoughts and ideas of a pure Vedic Brahmin.

The tongue is the most important of the organs and it should not slip and utter bad words. It should use all its capacity for uttering the name of the Lord Govinda and always speaking good words. Speech and words constitute Saraswathi and should never be misused. This aspect of Saraswathi is most important for students. Young students must take great care to keep their tongues sacred by not using bad words or bad speech. Not only students but all people should install Saraswathi in an important place. People usually think that Saraswathi is important and has a special significance only for the students. In fact, Saraswathi is present in the hearts of everyone and it is the function of Saraswathi to see that no improper or impure words come out of the tongue of any person. You should take care to see that your tongue does not utter impure words.

Today unfortunately in the name of Saraswathi, people are pursuing education that does not lead one on the right path. All our education today is directed primarily towards earning a pittance of a living. Our education becomes completely purposeless if it were to be used to earn a mere living. Education today does not broaden your vision and teach you any aspect of Atma. We should use our education to sanctify our lives and not merely to earn a pittance of food. As lightning accompanies clouds, there should be humility accompanying true education. That kind of humility will always accompany intense and deep knowledge. Today we do not see any humility in persons who claim to be educated. Some do not even understand the meaning of the word humility. When we do not know what humility is, how do we know what jnana or knowledge is?

We are only carrying on our head the load of useless degrees which have no real value at all. I have said before that people spend a lot of time in learning algebra but they would not be able to assess the area of their own house. Everyday they involve themselves in doing physical exercises and drill but they get into great trouble when they are asked to sit in Padmasana. They learn in great detail the science of Botany but they do not know the use of tulasi. It is not proper and befitting for the citizens of Bharath to acquire such education and feel proud that they have acquired a high level of knowledge in a special area. To think that they have acquired higher knowledge especially when they have lost track of all general knowledge, is being very foolish. One should first attempt to get knowledge of the Atma and only after that the worldly education to make a living in this world. In other words, one should have knowledge of both dharma and Brahma with a view to enjoy the worldly as well as spiritual aspects.

Sacred-minded students!

Your hearts are very tender. You are still young; your minds are very pure and you are selfless. You should start very early, even now with your selfless and unwavering mind and acquire the right type of education. That is why we say, "Start early, drive slowly and reach safely."

21. Thath Thwam Asi

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Atma is permanent.
No one can destroy this Atma.
There is no death or destruction for Atma.
As one changes a worn-out garment for a new one,
so also, when the body is worn out,
the Atma will get into another body.

Pavitratma Swarupas!

Our Sruthi has been teaching us that there is nothing in this world other than Brahman. Not only in this world but any where there is no second to Brahman. There is nothing which existed prior to Brahman. Therefore we cannot get proof for the existence of Brahman from any place other than Brahman itself. There are no special qualities which can be attributed to Brahman. The point to be noted here is that Brahman existed even before all the commentaries or expositions. Hence, no commentary can really expound the true nature of Brahman. Prakruthi, the material world or nivritthi, the process of taking recourse to the non-material world, both of them revolve round Brahman and they are close to Brahman. All that is existing in the form of knowledge including ignorance is simply Brahman. The basis for everything is Brahman itself. While Brahman is flowing like a stream continually and unbroken, to comprehend it becomes a very difficult task. What we should recognise is that while the stream is flowing in an uninterrupted manner, it is not losing its completeness. This kind of completeness takes the form given by the three names Ida, Saraswathi and Bharati. It also takes the corresponding three places of Vasu, Rudra, and Aditya. This strength and form also take three names, i.e., Sasi, Gouri and Savitri. These goddesses are

laying down the form in which the world should move. Our Sruthi has also been preaching that the connection between this trinity of Goddesses is inseparable. These three are always together. The natural place which Aditya takes is Bharatha. The natural place which Rudra takes is Savitri and the natural place which Vasu takes is Ida. Vasu, Rudra and Aditya represent the natural form of Veda Vani. For the name Aditya, we can take the word Bharatha as the true equivalent.

The name Bharatha is synonymous with Aditya. We have to recognise that this word does not apply only to one country but that it applies to the entire world. For us to think that this word Bharatha which has adorned the aspect of Aditya, has a limited connotation is an incorrect way of interpreting it. These are sacred and Vedic words. It is not possible to describe them fully in terms of words which are not of Vedic origin.

To try and explain the sacred manthras in terms of words which have come much later will be doing something incomplete, because the manthras themselves are coming from times immemorial. If we make an attempt to use ordinary words which have come into vogue much later to describe the aspect of Brahman, it would not be correct as in that way we would be limiting the aspect of Brahman. It is in this context that it has been said that it is not possible to comprehend divinity with either one's mind or eyes or even intellect. This is because Brahman existed long before mind and intelligence came into existence. Hence something which was there already cannot be described by means of words which came much later. Is it possible for a newly born son to describe the qualities of his father who has been living even before the son was born? To describe the infinite aspect in terms of limited words and limited experience is not possible. The Maharishis who were very well versed in the Vedas and manthras realised that it is not possible to explain and describe the aspect of Brahman in terms of words. Hence, they have been indicating it only by their silence. They have been saying that experience alone can be the correct way of comprehending Brahman and exposition is not the correct thing to do.

In the realm of physical world, it is quite easy to describe something which we

do not understand, by means of certain words. We created words like nirguna, nirakara, niranjana etc., but we do not even know the meaning of these words. What is the use of describing something we do not know in terms of words we do not understand? This is a common error which we all commit. Sankara gave a beautiful example for this. It is only when something is in existence that we can describe its anti or opposite. If there is not something which relates to the para or spiritual in the material world, we cannot think of explaining its opposite i.e. apara.

If you accept that all materials are one and the same and there is no difference between one another, where is the question of your accepting one thing and rejecting another? Thus, if you have reached a stage where you are able to recognise everything as an aspect of Brahman, then where is the question of rejection of something and acceptance of another? In that stage, whatever you do, such as accept or reject, is only a reflection of your own mind.

If you have not developed a concept of the basic unit, you cannot have the concept of many. You can move on and comprehend the meaning of many only if you have a clear concept of the one basis. That is why we say Ekoham Bahusyamiti. We have to realise the truth that it is from the one that several different manifestations arise. The knowledge of wisdom with the help of which we realise this aspect of oneness is called bhakthi or devotion. This is what devotion enables one to realise.

It has been the practice in our country that when one wants to worship God, he wishes to visualise the Lord in a form similar to his own form. He will associate with the Lord a head, a body, limitations etc., like those he has. That is based on his own idea about himself. He wants to picture God after his own self. There is also a natural feeling for an individual to think that God is something much bigger and higher than himself in stature. If you ask a he-buffalo how God is, it will probably reply that God is like a He-buffalo, only many times bigger and many times stronger. So also, it is natural that each Jiva will picture God as something much bigger than himself, many times more in strength and in abilities. Here we see that God is being given a name

and a form by us depending on our own concepts but He Himself has no form or gunas. The gunas that are ascribed to Him are given by us and even the form that we associate with Him is dependent on our notions but God himself has no name, form or gunas.

A new born baby is not coming with a name attached to it but on the tenth or the eleventh day, the parents or close relatives give a name to the baby. For a new born baby, parents or relations existed prior to its birth. Therefore, they are able to give it a name. For the Parabrahma, there is no one who existed prior to Him and so no one can give any name to Him. The devotees who worship God begin to give the Lord some name which is in accordance with their own experience and their own notions of the Lord. What people actually do is to visualise this omniscient, omnipresent and omnipotent Divinity with some name and form of their liking and then experience the bliss in it. Depending on the strength of devotion of the devotee who worships God and also in accordance with the depth of attachment which the devotee develops for Him, God becomes his companion and helper.

One may ask what about people who do not worship God? Does God not help them? Neither grace nor kindness, neither anger nor pleasure have their origin in God. These things depend only on the devotee. To understand this we can have an example. If one goes close to a fire, the coldness will be removed and he will experience the warmth of the fire. If he does not go close to the fire, neither will the coldness be removed nor will the warmth be experienced by him. In other words, to feel cold or warm depends on how close he is to fire. Similarly, whether or not you experience the grace or the kindness of the Lord will depend on how close you get to the Lord. It does not depend on God.

It is in this context that two words have been used by our ancestors, namely Upasana or Upavasa. Upa means close and vasa means residence and upavasa simply means that when you are close to God, all your bad qualities will be removed and you will attain good qualities. The word upasana means that you are sitting close to the Lord.

The word Upanishad, also, can be interpreted as - Upa means close and Ni means at a slightly lower level and shad means sitting. Thus, Upanishad means to go near the Lord and sit down. The implication of the word is that you have to go close to the Lord and sit down as you cannot take a position higher than the Lord because you are full of doubts. Here you are in the position of Thwam and God is in the position of Thath; that is, He is in a position to clear all your doubts and you have to sit down and get your doubts clarified. The relationship between Thath and thwam is such that knowledge has to flow from Thath to thwam and that is why it has been called Thath thwam asi. Thwam is the place from where questions generate and Thath is the place from where answers come. Because Thath is a position of knowledge, there can be no question from that place. Thath is full of knowledge.

In this context, we say that depending on the extent of Prema or love and affection with which one goes close to the Lord, God will reciprocate and look at the devotee with the same amount of Prema and grace. There is a small example for this. To such devotees who worship and respect God and who believe in God from the depths of their heart, God becomes a companion and a guide to them. On the ninth day of the battle of Mahabharatha, the old grandfather Bhishma was waging war in many ways against the Pandavas. All the arrows that were coming from the side of the enemy towards the Pandavas were full of fire and power of destruction. All these harmful weapons which were intended to harm Arjuna actually protected Arjuna, and the reason for this is that the Lord Himself was the charioteer for Arjuna and under such circumstances the weapons not only did not cause harm but they even helped Arjuna. Krishna never told Arjuna the secret of this. But on the ninth day Arjuna, finding that victory was on his side and on returning to his camp, was a little bit arrogant and developed some pride.

The moment one gets pride and develops ego, it is natural that a situation develops where he forgets even the human nature. It is common experience that when we ride in a car the owner does not get down first but some assistant first opens the door for the owner to come down. Following this practice, Arjuna would not get down from the chariot first. He had an idea

that Krishna the charioteer should first get down and open the door for him and then only he wanted to get down with great pride. But, Krishna addressed Arjuna as his brother-in-law and asked him to first get down and go inside. Arjuna did not listen to this. Arjuna had the quality of being stubborn on certain occasions. He felt that Krishna should first get down and then he would get down. However, a little later, he realised that it would be unwise to enter into argument with Krishna, especially when the war was still going on. Hence, he got down from the chariot and went inside. But, Krishna insisted on his going further into the house. After Arjuna went inside, Krishna jumped down in an instant and immediately thereafter the whole chariot burnt down and was reduced to ashes. When asked for the reason, Krishna explained that all the weapons that were used that day in the war were deadly and were full of fire power and that He had to keep them under control until then by putting them under His feet. He also disclosed that if He were to get down earlier, Arjuna would have been burnt along with the chariot. He said that in order to protect Arjuna, he had waited until Arjuna got down and then jumped out in a moment.

It is in this context that Krishna was also called Bharatha because of His all-pervading nature. The meaning of this is that the aspect of Bharatha is connected with Aditya and Aditya is in turn connected with agni and therefore if you want to control agni, you have to put it only in another place where there is agni.

Two days prior to this, Krishna undertook to protect the Pandavas in a different manner. Bhishma was swearing before Duryodhana that he would now enter a crucial and terrible phase of battle with the Pandavas and would even finish them off. When Droupadi heard such a statement emanating from Bhishma, she was quite afraid. She was afraid because she knew that Bhishma was very strong and that in one moment he could kill all the Pandavas. She was afraid that Bhishma would kill all her husbands and render her a widow. In this terrible fear, she had no one to go to and express her fear. She had only one person and He was the omnipresent, omnipotent Lord Krishna. She went and prayed to Krishna that in view of Bhishma's threat, He had to save her and protect her Sumangalyatva. The nature of God is such

that He would submit Himself to the limitations which He himself has created. The Lord told Droupadi that He was prepared to rescue and protect Her but said that she must also make her efforts. The Lord said "I am residing in your heart as the Atma. Therefore, when you make an effort on your own, I will supplement your efforts." If we take a piece of wood and go on moving it up and down, fire is not going to be generated. We have to take two similar pieces of wood and rub one against the other vigorously. It is only then that fire will be generated. Similarly, Krishna said "When my aspect of divinity manifesting externally and my own aspect which is residing in you internally as Atma come together, then only useful results will come." As in the analogy of an electric current, we will not get any benefit of the electric current if only we have the negative or the positive aspect. Unless the negative and the positive come together, current will not be produced. The Lord has emphasised, "I can give God's grace. But you will have to supply human effort. Unless God's grace and human effort come together, the result cannot be achieved." Immediately Droupadi enquired as to what she should do. She assured Krishna that she was willing to do anything to save her husbands. The Lord told Droupadi that she should go to the house of Bhishma that night and act as he advised her. It is true that in the battlefield, Bhishma swore but later when he went home he was in a great dilemma and was asking himself how he could fulfil his promise and how he could kill the Pandavas who were the embodiments of dharma. He was also troubled because if he did not fulfil his promise, his entire life would be useless. In such a dilemma, he was walking up and down in his tent in the battle field.

While Bhishma was struggling in his own mind in this way, everyone else was sleeping in their respective camps after the tiresome battle during the day. Then Krishna woke up Droupadi and said that she should somehow disguise herself by using a big blanket to cover herself and follow Him. Krishna was leading and Droupadi was following him. The reason was that even Droupadi did not know the residence of Bhishma and so Krishna was leading her. As soon as they approached Bhishma's camp, Krishna moved aside a little and told Droupadi that Bhishma was struggling because of sleeplessness and that she should enter the house quietly and fall at Bhishma's feet. When Droupadi was moving gently, Krishna found that she was wearing shoes which were

appropriate to wealthy people in those days and they were making some noise. Then Krishna stopped Droupadi and asked her to remove the shoes as they were making a lot of noise. She removed the shoes and Krishna wrapped them and held them in his own hands. She went into Bhishma's tent where he was moving up and down restlessly. As soon as she was face to face with Bhishma, she, with her bangles and ornaments making a lot of noise, immediately fell at his feet. Bhishma realised that she was a family woman and a married woman and he immediately blessed her by saying Deergha sumangali bhava. That was the blessing which he spontaneously gave to Droupadi.

Then Droupadi got up and she was shedding tears of joy. Bhishma saw her in that state and was very much surprised. He said "I have now given you blessing that you should be a deergha sumangali whereas I took a vow to kill your husbands; what a conflicting situation have I landed myself in. Surely you would not have come by yourself at this dead of night. Someone must have given you this idea and made you do this and extract the blessing from me that you will remain a sumangali for a long time." Droupadi said that no one else except Lord Krishna would help her at this juncture, and immediately on hearing that Krishna brought her there, Bhishma started looking for Krishna. Krishna walked in with Droupadi's shoes in his hand, tied in a cloth. Bhishma touched the bundle of cloth and saw that they were Droupadi's shoes. Then Bhishma shed tears of joy and said that Krishna was so great and if his grace was achieved, he would even carry the shoes of his devotees. The next day it so happened that all the weapons released by Bhishma aimed at Arjuna were received by Krishna and thus Arjuna was protected.

Krishna found that Arjuna's body was in great discomfort and the latter felt very hurt because for his sake, Krishna had to suffer all this. By thinking like this, he became weak in mind and Krishna was sure that if he allowed this situation to continue Bhishma would surely kill him and victory would be on Bhishma's side. At this juncture, Krishna jumped out of the chariot and was himself going out to fight Bhishma and Bhishma realised that the very God Himself was coming down to kill him and protect Arjuna. Then Bhishma prayed to the very person coming to kill him because He was the Lord

Himself, in the following terms.

"As you jump out of the chariot with a leap, the brightness with which your earrings shine fills the whole sky. The universe that is inside you gets so shaken that the world is unable to bear the jolt. As you advance with the wheel in your hand, the cloth on your shoulders slips down. Even as Arjuna pleads again saying 'I have staked all my reputation with full faith in you. Pray do not let me down.' Like a Lion, you roar, 'Today, I shall kill Bhishma and I shall save you' and you ask Arjuna to step aside to let you go; Oh God! You are advancing like a thunder; you alone are my saviour and none else. Save me as I seek thy protection!" The whole situation had changed suddenly and Krishna took great pity on Bhishma. Here it is necessary for us to understand the context in which Bhishma had offered his prayers. It is quite natural for us to pray to God to save us if someone else is coming to harm us. Here we must realise that Bhishma did not recognise any other form of God. The Lord Krishna who was advancing towards him was the only God for him and therefore he addressed Krishna himself to save him. We have to observe the oneness of the God to whom Bhishma prayed here. Divine strength can be understood only by divinity and divine strength can be controlled only by divinity. No one else can either understand or control divine strength. The aspect of Brahman is that which is in possession of such divine strength which can be controlled only by divine strength. These aspects of Brahman which enable us to realise the oneness of divinity are the aspects contained in the trinity of Ida, Saraswathi and Bharathi. These are the three forms which protect and give satisfaction to the entire world. It is unfortunate for us to think that the word Bharathi which expounds such an infinite meaning comes from the name of some king and that it is not a Vedic word. This is a Vedic word. It has not come from any king or country. There are many words in our Veda which describe the aspect of Bharath and which expound the greatness of Bharath.

22. God Is Above All Sense Perceptions And Is Omnipresent

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Man is ready to indulge in sinful acts but when it comes to reaping the fruits of such sinful acts, he shows much hesitation.

On the other hand, he will give up doing good work knowingly and with considerable ease. He is always ready to give up doing good deeds.

Pavitratma Swarupas! students, boys and girls!

You have already learnt that Veda teaches you things which are beyond direct as well as inferential evidence. There is a definition of Veda which states Vedayati iti vedaha which makes some people think that Veda is preaching to you something secret and special which we are not able to understand easily. When we ask the question "What is it that the Veda tells us?" we begin to learn that the Veda has certain supplementary branches of knowledge such as Gandharva Veda, Ayur Veda and Natya Veda. These occur as additions to the Veda. In other words, we see that for the word Veda there are certain prefixes which are added. These prefixes explain what those Vedas deal with.

What is it that the word Veda without a prefix tells us? There are four purusharthas namely dharma, artha, kama and moksha which are dealt with in the Veda in relation to an individual and the kind of work an individual has to undertake in his life. Thus actions of all kinds that concern man at every moment of his life are being dealt with by the Veda in the words dharma, artha, kama and moksha. Artha and kama or wealth and desire, are natural to human beings. One should not in that context think that dharma and moksha relate to some higher state of life.

To think that wealth and desire only are important for human life and dharma and moksha are related to a higher aspect is not correct. It is only when we understand this clearly that we will be able to understand the aspects, teachings and the significance of the words contained in the Veda. We should understand the significance of the life principle in the manifold jivas and know how it has come into them and what happens after that life principle departs from the body of a jiva.

It is only when we understand the significance of the words creation, sustenance, dissolution, life and grace, in this world, will we be able to get at the full meaning of what is contained in the Vedas. These words are synonymous with the five pranas (airs). These five pranas are the basis for the five kosas (sheaths). These five kosas have also been called the five elemental substances. Amidst these five elemental substances there is also something which is divine and lets us know the nature of the inner self. The five karmendriyas, the senses of action, are externally visible. But we also know of the five senses of perception.

Besides these, we should recognise the inner organs called Antahkarana. Associated with this inner Antahkarana is the Atma or the inner self and in the context of this Atma, you have to use the word Hiranya. Hiranya signifies to us the life force. The word Hiranya literally means gold. Through the help of fine gold, one can get rid of all impurities. Because of this capacity to remove the impurities and to cleanse with the help of fire, agni or fire has been associated with the word dharma and such fire has another name Pavaka. This strength or capacity by which it can purify matter is also called an aspect of pavaka. Because it is filled with the aspect of Hitaramya it is also called Hiranya. The subtle body is to be described as Hitaramya but gradually the name has changed into Hiranya. Hitaramya became Hiranya and in common parlance it became Hiramya. Here the aspect of Brahman associated with Hiramya has been dealt with in the aspect of Saraswathi. Just as agni can cleanse, purify and remove all impurities in matter, the inner organs can be purified by Saraswathi.

In this context, because of its ability to cleanse the inner organs, Saraswathi

has also got the name Pavaka. You can remove your ignorance, if you listen to Saraswathi. Therefore Saraswathi has the capacity to remove your ignorance through this process of listening. Because of this capacity by which it can remove your ignorance and give you Prajnana, Saraswathi has been called Pavaka. It has also been called by a sacred name Pavana. This word Pavana means breeze or air. This divine air or breeze takes the form of life in every individual. This aspect of life which we recognise as being present in everyone is referred to as the aspect of Bharatha. This aspect of Bharatha which is synonymous with the aspect of life in everyone has also been identified with Aditya. As such, the synonym Pavaka became common for Aditya also and has become common for Bharatha as well.

Thus, Ida, Saraswathi and Vayu have become synonymous with the aspect of Bharatha. Therefore in the inner place where the Atma resides because of the aspect of Ida and Saraswathi also being resident, the aspect of Bharatha is also resident. The coincidence of the inner Atma and the aspect of Bharatha is not being recognised by us. Hence, we are not giving the word Bharatha its due prominence. We are just thinking that it signifies the name of a country. This is wrong. The poets, writers and historians did not go into details of the origin of the word Bharatha and they drew conclusion which are not fully acceptable in the context of what is being said now about manthras.

Only those of our rishis who had mastery over the Vedas were the people who could claim to be true poets (kavi). It is appropriate to call only such people who are well-versed in Vedas as poets. To assume that a person who has only poetic abilities can become a rishi is very inappropriate.

The rishis of the old days had pure and clear minds, and hence they could comprehend Divinity. Hence they were called kanta darahana. They could have the vision of the past, present and future in one glance. On account of their purity, they could comprehend the three modes of time. Here we can recognise the fact that the name rishi is appropriate to only those who can comprehend all the three divisions of time and the three worlds and the triune aspect of divinity. Since such sacred rishis undertook the job of compiling the Puranas and Ithihasas, they acquired fame and importance.

People like Valmiki and Vyasa were great rishis first by their thapas and clarity of mind. It is only afterwards they became writers and poets. One may ask why these rishis had to be poets when they already had the aspect of Easwara in them. This they did because they wanted to convey to the rest of the world the subtle aspects of divinity in an easy manner through their writings. The rishis of old not only enjoyed the bliss and happiness associated with the aspect of God, but were also anxious to convey the same to others and so they earned God's grace and undertook to write sacred stories which brought happiness and bliss to others. This is an easily recognisable feature of the citizens of Bharath in the ancient times. They realised that the bliss flowing from divinity which they enjoyed was not for their selfish purposes, but they shared it with people who are engaged in the worldly aspect as well.

There are three methods of learning namely sravana (listening), manana (constant contemplation) and nididhyasana(to assimilate). In these three levels of learning, they installed Saraswathi, Bharati and Ida. You have by now realised that these three names are the three parts of the same aspect. Truly, what you have listened to cannot be easily grasped and assimilated just by listening. You have to do some manana or think it over again and again and then absorb what you have listened to. This is nididhyasana. If you do all three - listen, think over and absorb - then only can you enjoy the fruits of what you have listened to.

There is a small illustration for this. Suppose some food is cooked in your kitchen. Will your hunger be relieved merely by looking at what has been cooked? Even if you just eat what has been cooked, will you be able to derive the necessary strength from the nourishment? Only if you digest the food that you have eaten, can you get the nourishment. As cooking, eating and then digesting are three essential processes to get the ultimate result, so also, sravana, manana, and nididhyasana must follow one another in that order, so that it may give you the ultimate result. Then only can you acquire some aspects of the Atma Vidya. People who just listen and do not do any manana are like those who just see cooked food in a kitchen and do not attempt to eat it.

There may be a number of eatables in the kitchen but this in itself is not enough and does not relieve one's hunger. Only if one eats them will one get some benefit. This stage can be compared to listening and giving some thought to what one has heard. After this what you have listened to must be absorbed into yourself. Then only will you get full benefit out of what you have listened to. These three steps are called sravana, manana, and nididhyasana. Poets are of the view that just by listening to things, one gets full benefit. The rishis, having experienced the Ananda or bliss after going through various stages and absorbing such Ananda, will transmit the same to ordinary people and they will follow up with manana and nididhyasana.

A small illustration. A scholar takes into his hand a big book and goes through it page after page. His attention is drawn to the contents of the book. On the other hand, we can take the case of a small child who is looking at the same book. The child's attention is drawn only to the pictures in the book and nothing else. The implication of this example is that the child enjoying only the pictures in the book can be compared to a poet, whereas the scholar who is reading the contents of the book and absorbing them is comparable to a rishi. If you look at the pictures only, can you understand the detailed contents?

Will the darkness on the earth disappear merely by listening to the news of a lamp existing somewhere? Will the hunger of a hungry man be relieved by hearing names of several sweets? Will the poverty of a poor man disappear simply by hearing the potential of great wealth and prosperity? The disease of a man is not going to be cured if he simply hears the names of all the medicines that are available. Similarly poets and writers have been reading and writing things without realising the essential meaning of what they have been writing. They are misinterpreting the word Bharatha and hence they do not get the full meaning thereof.

If you stand at the same level as the ocean and look at it, it will appear as a vast sheet of water. On the other hand, if you look at the same ocean from a height, it will appear like a lake. On the same analogy, since the rishis were on a higher level in spiritual knowledge and away from the world, they could

recognise this vast world as a very small and insignificant entity. When one is at a lower level, he thinks that the world is big, important and manifold. The diversity and the differences will be seen more clearly. But when one goes to a high position, everything will look smooth, small and even. When we have a narrow vision, our country, our people, our languages will all appear as full of problems and differences. If you can go to a high place and look at the world, it will appear in one unified aspect and all the people and all languages will appear as one.

The word Bharatha is associated with Aditya, the Sun. Aditya or sun belongs to the whole world and in the same manner, Bharatha does not apply only to a portion of this world. It applies to the entire world. Each of the countries in the world cannot think that the sun belongs to that country. For instance, there cannot be an Indian sun, African sun, or an American sun. There is only one sun which is giving light and brightness to all the countries in the world.

There is another illustration for this. Suppose we have a mud pot, a silver pot, a copper pot and a bronze pot. When water is poured in these four pots, the reflection of the sun will be seen in each of these four pots. We have to realise that it is the same sun that is reflected in all the four pots. The only difference is in the value of the vessel but not in the sun. These pots may be compared to different countries. The people who live in each one of these countries may be compared to the water in each one of the pots and the reflection of the Aditya or the sun is to be compared to the concept which people of each country form of the one and the same divinity.

On account of their good fortune, the people of this country are able to understand the full significance of this word Bharath and hence gave this name for our country. People living in other countries did not understand the full significance of this Vedic word and so they did not adopt this name. We have already stated that Pavaka is a name synonymous with Bharatha. This name Pavaka signifies the aspect of cleansing the individual and therefore Pavaka and Brahman are words placed very high in our country. People who have the proper Samskara or tradition alone can appreciate the full meaning of the Vedic words Bharatha and Pavaka. It is in this context that the Sruthi

has been teaching us that Paramatma is made out of the aspects which are above the five sense perceptions.

We should make an attempt to understand what is meant by the phrase above sense perception. There is a small example for this. In the five elemental substances, matter or earth is the first one. Earth is bound by five qualities - sound, touch, form, taste and smell. The next stage of elemental substances is water. In water, we find that one of the qualities, namely smell, is not found. Thus water becomes a little lighter and more mobile than earth because one of the binding qualities is missing. Water can therefore move from place to place on its own. In the third elemental substance agni, we have the qualities of sound, touch and form, but there is neither taste nor smell for fire and so fire is much lighter and can move freely upwards. The next element is air. We find that it is characterised only by sound and touch. The other three qualities of form, taste and smell are not to be found in air. Air becomes very light and it moves freely from place to place in all directions. We come to the fourth element, namely space. Of all the five qualities of perception only the quality of sound is left. It has neither taste, nor smell, nor touch, nor form. Therefore, space has become still lighter, in fact the lightest, and is present everywhere.

So by referring to Paramatma as being above the sense perceptions, we mean that He is free from all attributes or gunas. It is in this context that our Sruthis have taught us that Paramatma is beyond all the five elements and is so light that omnipresence becomes His attribute. This is described by saying that He is present in the smallest of small particles as Anu and in the largest of large things as mahath. He is both infinitesimally small and infinitely large. What we have to learn here is that as we shed our desires and illusion, we will be able to lead a life with broader views.

The process of gradually giving up desires is referred to as vairagya in the language of the Vedanta. Less luggage and more comfort makes travel a pleasure. When our ancestors referred to vairagya, they meant that you must give up the luggage of your desires and wishes and thus make life less burdensome. By vairagya is not meant giving up your family and children and

going away to a forest. This is not the meaning of vairagya. It is the practice of our countrymen to stand before an idol and pray to it. We may ask how one can reach the infinite by worshipping a transient thing like a picture or an idol? We must realise that one may worship a picture as a God but not God as a picture. That is, you can raise a picture to the level of God by your worship but not bring down God to the level of a picture. Knowing such inner meanings, you should raise your ideas to a higher level. I am hoping that the youth will realise the true import of these statements and take it as their duty to re-establish dharma and take this country to greater heights.

23. The Lord Is Always Intimately Associated With His Creation

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

One can control even a wild elephant with a tool called Ankusa. In the same way, for controlling an animal, one would need a big stick.

The tool which we use to control an elephant is like a medicine for the elephant. Similarly for an animal, the big stick is the medicine.

For curing a disease in a human being, one has to use an appropriate chemical as a medicine.

But is there a medicine at all on this earth for transforming an evil person?

Pavitratma Swarupas!

The word amnaya refers to the various aspects of God. The words of Veda are given many names and have also told us in many ways this aspect of the divine. The word amnaya has got a special meaning in the context of the Veda. Amnaya is comprehensive and signifies that there is a continuous and uninterrupted practice consisting of sravana, manana and nididhyasana, that is to listen, to think over and then to digest or absorb. These three aspects are together called by one comprehensive word amnaya. If one does not involve oneself in amnaya or in the uninterrupted practice of listening and digesting, then it will not be possible for him to recognise the identity of that with this because he is usually immersed in family matters and other domestic problems.

The Veda has taught us the importance of various purusharthas such as dharma and Brahma. We can say with good authority that true education deals only with those matters which pertain to dharma and Brahma. All education referring to aspects other than these cannot be called true

education. The knowledge of Atma or the knowledge that relates to Brahman and the knowledge that gives you some idea of Paramatma alone is knowledge and that is what the Veda says. Everything else cannot come under the description of knowledge. Mere recitation of the manthras contained in the Veda cannot be called knowledge. In other words, true education is that which connects Karma Yoga with the Brahma Yoga. The connection between the two must become evident to you, must be accepted by you and you must put it into practice in your everyday life. That alone will be called real and complete education. If there is no appreciation of the Karma Yoga or the need for action and the spiritual aspects thereof, it cannot be called education.

There are many people who every day recite the manthras in the Vedas but unless they put into practice what they are learning from the manthras, they cannot really be called Vedic persons. They may be so called only for external descriptive purposes. If one is able to practise what he learns in the Vedas and derives the spiritual pleasure, such a person can readily be called a truly learned person. The three processes namely sravana, manana and nididhyasana which one has to adopt for reaching the end of the manthras in the Vedas have already been mentioned. Without going through these three processes, mere recitation can be called just scholarship, knowledge in the context of the world. Such knowledge will not go to the depths of his heart and will not reveal the aspect of Brahman to him at all. The kind of knowledge where one does not follow up the process of listening with the process of thinking it over and digesting it, will at best, be learning without proper background or the requisite culture in it. Any piece of matter or even a living individual that has not been purified and attended to and has not been given the transformation that is necessary, will not be in a proper and natural form.

Every individual has to go through a process of cleansing. There is an illustration for this in the Ramayana. While Sita was living in Lanka as a captive, Hanuman entered Lanka in obedience to Rama's orders. Hanuman did look at several people in the chambers of Ravana who had good qualities, good appearance and good ethical standards. While Hanuman thus did see many beautiful women who exhibited great character, he did not find anyone

whom he could picture as Sita. Because Hanuman had never seen Sita before coming to Lanka, he had to go by the description of Sita given to him by Rama. Rama had given certain qualities to enable Hanuman to recognise Sita. He did look at several women, but none coincided with the picture of Sita he had in his mind. He began to think about this matter and climbed a tree and went up very high and was in deep thought asking himself if there were other places where he should search for Sita.

At that instant he saw a beautiful garden - the Asoka Vana - where there were many mansions and other attractive things. He immediately made a beeline for the Asoka Vana. Under a tree, he noticed a woman who did not seem to have any samskara or attention to her personal appearance for several months. Around her were many demons who were causing fear with weapons in their hands. When Hanuman saw that woman, he came to the conclusion that she was unattended to for several months and also that she had no desire to show her face to anyone. But when he looked at the clothes that she was wearing, he found that they were dark and black. This dark colour did not tally with the description given by Rama. Hanuman was told that Sita would be wearing a light yellow-coloured cloth because that was the cloth she was wearing when she was preparing for the coronation and when they were asked to go to the forest. As he approached that woman, he was sure that the woman looked as if she was a captive in the hands of someone and she also looked as if she was very distant from all her relations. When he went closer and had a close look, he was sure that she was no other than Sita described by Rama. He realised that she was practising manana and nididhyasana that is constant thinking of and constant absorbing of the glory of Rama. He concluded that this lady must be Sita and that if this was any other lady, she would have gone into one of the beautiful mansions in the Asoka Vana and would not have stayed outside.

As Hanuman was having these thoughts in his mind, it so happened that Ravana came there with his entourage. As the King Ravana was coming into the garden, the demons around Sita cautioned Sita and on hearing this caution she slightly lifted her head. At that time Hanuman noticed that there was a small patch of yellow colour in the sari which had been covered all the

while by her bent face. Hanuman was an intelligent person and had the quality of thinking for himself and he concluded that he was unable to recognise Sita because she did not have any cleansing attention or samskara either for her body or for the clothes that she was wearing. But Hanuman knew the strength of Rama's glory, of listening thereto and thinking it over again and he immediately realised that simply because of the manana and nididhyasana which Sita was going through, he was able to come to the decisive conclusion about her. He realised that she did not go through sravana during the past several months and that is the reason for her being in this condition.

After some time, Ravana came into the garden and uttered many cruel words and threatened her, but Sita would not yield at all. Ravana finally said that he would give one month's time to her to make up her mind and finally went away. The harsh word which Ravana uttered did not change her mind at all. In fact they did not shake her at all. She was quite firm and she was all the while thinking about Rama and had pictured Rama quite clearly in her mind. Whatever she was thinking about was all the name and form of Rama.

Hanuman realised that her condition was so bad because she had not heard the glory of Rama and he climbed up a tree and sang the glory of Rama. He was convinced that Sita had been reduced to an unrecognisable condition because she was unable to listen to the glory of Rama. Hanuman began singing the story of Rama, how Rama married Sita, how Rama met Hanuman, how he defeated Vali, how he gave moksha to the bird Jatayu, and how Rama took fruits from Sabari and so on. As soon as Sita listened to this song, what was lacking for her had been supplied and the necessary samskara had come about and she appeared in her full glory. All the description which Rama gave to Hanuman appeared in her. On hearing Rama's name, Sita immediately lifted her head and started looking up at the tree from which the sound was emanating, asking herself how such a sacred sound could be uttered in Lanka. When she looked up, she found a small monkey with a diminutive head. This caused her great satisfaction and happiness simply because the name of Rama was being uttered by this small monkey. This vision had given her far greater happiness than the beautiful Asoka Vana and its mansions.

She was not attracted by the ornaments which were brought to her by Ravana. She was not happy at all at anything, but the sight of the small-headed monkey uttering the name of Rama made her extremely happy.

The three aspects - sravana, manana and nididhyasana - are respectively representative of the three Vedas - the Rig, the Yajur and the Sama. These are also represented by the three aspects of the divine, namely Ida, Saraswathi and Bharathi. Here Saraswathi corresponds to Sravana, Ida corresponds to Manana, and Bharathi corresponds to Nididhyasana. Since one of them was absent for Sita, Hanuman could not recognise her.

Because Manana and Nididhyasana were present for her, it was possible for Sita to safeguard her honour and respect, but because Sravana was not present, totality of the aspect of Veda was not present and therefore the complete picture of Sita and the total happiness which comes with the three aspects of the Vedas were absent in her.

From this story, it becomes clear that with manana and nididhyasana one should also have sravana. People who merely recite Veda will not get the benefit. To get the full benefit they should recite, listen to it and absorb it. All these three aspects together only will present a complete picture of the Veda. However strong and cruel your enemy may be and with whatever strength and cruelty he may hit you, if the aspects of manana and nididhyasana are entrenched in your heart, you can never be hurt or harmed. This aspect is comprehensive and covers all the three - Sravana, Manana and Nididhyasana - but that is not enough. What you get from these three has to be put into practice in your daily life and that is why the whole picture has been described by the word amnayardha vachaspati. One should not regard Sravana, Manana and Nididhyasana as if they are impositions on you. You should adopt them from the bottom of your heart and put them into practice whole-heartedly and not as a compulsion.

Some people ask that while Parabrahma who is self-effulgent, omniscient and omnipresent should be visualised by everyone, why is it that he is seen and recognised by only some people. It is common experience that even the

bright shining sun at a great distance from us is not seen when it is enveloped by thick clouds. The clouds hide the sun to some extent. When these thick clouds are blown away by the wind, then the bright sun presents itself to us again. In the same manner, however much you might try, you will not be able to see your own image when you stand in front of an impure and dusty mirror. When you remove the dust on the mirror and stand in front of it, then you can see your image clearly in the mirror.

Thus, to say that the sun is not perceptible when the thick clouds are hiding it is only a result of ignorance on your part. While the heart is unclean and filled with several impurities, you cannot have the vision of the Lord. In such a case, it is not correct to say that He does not exist. The sun is not visible only for that individual who is under the cover of the dark cloud. On the other hand, if he comes out of the clouds, he can certainly see the sun. For those who are unable to get the vision of the sacred Paramatma, it is necessary that they remove the impurity from themselves before they make another attempt.

The sun is called aditya. The aspect of aditya is synonymous with the aspect of Bharatha. Vayu which is the life principle is like the cloud between aditya and yourself. The aspect of Jiva is something related to the agni. If the aspect of Jiva, which is comparable to agni is to some extent able to control vayu, we will be able to see aditya. But this vayu, agni and aditya are inseparable. But if you take to the path of sravana, manana and nididhyasana, it will enable you to make the cloud of vayu thinner and thinner and you will certainly be able to see the aspect of aditya with the help of the Jiva.

Whether it is the total meaning of the set of words - Ida, Saraswathi and Bharathi - or the total meaning of the three aspects of learning - sravana, manana and nididhyasana - all these are contained in one word Amnaya. In the Bhagavad Gita also Krishna has been addressing Arjuna as Bharatha on several occasions. On some occasions, he addressed him as Kurunandana and as Partha. To a large extent, we are associating with these words a meaning which relates only to our country. We have never been used to give meanings which have a Vedic origin. Earth is a symbol of the Lord and is an

image of the Lord and one who is born on the earth gets the name Partha. In fact, the name Partha should apply to everyone born on this earth. In this word, differences either from place to place or from country to country are not relevant. When we take a word with universal application and give it a narrow meaning and apply it only to Arjuna, it amounts to a narrow interpretation.

There is another meaning for this aspect of Arjuna. One who has a pure heart is called Arjuna. Some of you know that in the pilgrim centre of Srisaila, there are two deities, namely, Mallikarjuna and Bhramaramba. The name Bhramaramba is given to Sakthi and Mallikarjuna to Easwara. In this Malli means jasmine flower. The word Arjuna can be explained by saying that it stands for a white, pure jasmine flower. In the word Bhramaramba, the first letter Bhrameans bee. When Easwara has taken the form of Mallikarjuna or is represented by the white jasmine flower, then amba the mother takes the form of a bee and sucks the honey in this white jasmine flower which is symbolic of Easwara.

Here the name Bhramaramba refers to Arjuna. This shows us the relationship that exists between Paramatma and Prakruthi, the Lord and His creation. We see that it is only the bee that has the right to go into a flower and suck the honey from the flower. No other insect can go into the flower. All other insects simply go round and round the flower, but it is only the bee that has the capacity to go right into the flower.

This is the reason why an individual born in Prakruthi and who wants to attain the Lord will have to adopt this kind of close relationship with Paramatma. "Oh Lord! if you become a flower, I will become a creeper and entwine round you. If you become the big Meru mountain, I will become a small stream and go round the mountain. If you become the infinite sky, I will become a small star and be shining in you. If you become the mighty ocean, I will become a small river and merge into you." It is only when the relationship between the Lord and His devotee is of this inextricable and inseparable type that one can enjoy the unity of the Lord and His creation. This aspect of nature will not allow it to be separated from the Lord even for a moment. Since Arjuna, who

was born on the earth, never liked to be away from the creator, he was called Partha. He is one in the creation and very close to Paramatma.

The second name Kurunandana has two words, namely kuru and nandana. The first word kuru signifies work and the second one nandana, pleasure in work. Arjuna derived pleasure and happiness in involving himself in work. What kind of work? Work related to Krishna; Arjuna derived pleasure in doing Krishna's work and therefore he was called Kurunandana but what is the type of work in which we derive pleasure today? We derive pleasure in idling our time on a holiday when we have no work; but, Arjuna considered holiday as a hollow day. All the names given to Arjuna had a Vedic origin. Not a single name of Arjuna had a different origin.

The Upanishads constitute the Vedanta, which is the sum and substance of the Vedas. While compiling these Upanishads, sage Vyasa used only words which have a Vedic origin. I am hoping that you will install the aspect of Aditya in your hearts and since Aditya is identical with Bharatha, every word should be regarded as coming from Aditya and every word should be regarded as coming from Saraswathi and Ida and therefore you should recognise the sanctity and sacredness of every word that comes from your heart.

24. One's Learning Is Useless If It Is Not Put Into Practice

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

If Lakshmi the Goddess of wealth decides to come to you, she will come of her own and unnoticed like the water in a coconut. If she decides to leave you, she will go away on her own and without any notice, like the soft pulp in the wood apple swallowed by an elephant.

Pavitratma Swarupas! students, boys and girls!

For some time now, we have been trying to get at the inner meaning and significance of the word Bharatha. The Vedas are authoritative texts not only for the people who live in this country but for the entire world. All people, irrespective of whether they know and understand the significance of the Veda or not, follow the instructions of the Veda. All that you see and enjoy in the material world, the maya or the illusion that shows you this material world, the life force in the world, have all been described by one comprehensive word Purusha, in the Veda. This word signifies the shining and self-effulgent Brahman.

This kind of self-effulgent Brahman is present in the human body in three different names that is Viswa, Taijasa and Pragna. In the world, the same Brahman is present in three different aspects of Virata, Hiranyagarbha (Golden Womb) and Avyakruta. The meaning of such Brahman was being propagated and protected by teachers and scholars from time immemorial. We have to understand the significance of the statement that the meaning of this word was being protected by the Acharya. We may think that the word "protect" here means that the teachers have been keeping it secure. This is

not correct. The word is used to signify the fact that the Acharya teaches this aspect to his disciples who in turn pass it on to their disciples, undistorted.

Indra is one who has the form of Virat and gives all the Aiswarya or wealth. Surya the sun will have the form of Hiranyagarbha. Vasu stands for one who removes the sorrow. In this context, we know that Indra is present in the waking state, the sun in the dream state and Vasu is present and takes care of the deep sleep state. While they correspond to these three respective states, they are not functioning independently in these states. Since these three are not fully independent, they do not act on their own in these states. Brahman is the only principle which is fully independent and remains as the basis for all the three states.

In this context, the Veda has conducted a deep enquiry into the aspects of Ida, Saraswathi and Bharathi and also Indra, Surya, and Vasu. Veda has established the sacredness of these aspects. Since Paramatma can create Himself and function independently, He has also got a name Sudrutha. If we wish to understand this self-creating, self-establishing aspect of Paramatma, we will have to listen to those well versed in this matter. The ruling deities of this world, namely Agni, Vayu and Adithya have also reached the status of Brahman.

A statement which says Jagatah Pitarou Vande Parvathi Parameswarau is to be found in the Vedas. In this verse it is clear that Parvathi and Parameswara are in the position of parents to the entire world and they look after the welfare and prosperity of the entire world. Understanding the meaning of the position of mother and father, our ancestors have been following the dictum Mathru Devo Bhava, Pithru Devo Bhava, that is regard your mother and father as God. Just as every son and daughter have to recognise their relationship with their father and mother and respect them, so also recognising that Parvathi and Parameswara are in the position of mother and father for the entire world, we must revere them.

In this context, if we can recognise the underlying unity in the three divisions of time - past, present and future - the three worlds and of the three gunas,

then we will realise that Parvathi and Parameswara are to be regarded as parents of the entire world. If we are able to comprehend the meaning of the words - Bhur, Bhuvaha and Suvaha - then we will understand that these are said in the context of Prajapati. If these are looked at in an individual aspect, then we will see that they are represented by Indra, Vayu and Sun. Indra, Vayu and Aditya are individual and specialised in themselves, but Prajapati connotes the totality of all these three. Indra is in the place of Ida, Vayu is in the place of Saraswathi and Aditya is in the place of Bharatha. Hence, Ida, Saraswathi and Bharathi are also words which refer to Paravathi and Parameswara, the parents of the entire creation.

These three deities - Ida, Saraswathi and Bharati - are understood as deities who are journeying through the whole universe. When we understand the universal aspect of Ida, Saraswathi and Bharati, we also understand the universality of the three words Bharatha, Bharati and Bharath.

When we said Pitarau Vande, we have to regard Parvathi and Parameswara as the father and mother of the whole world. We should understand the true nature of Parvathi and Parameswara when we refer to them as the parents of the entire creation. Here the word Easwara refers to one who possesses all kinds of Aiswarya or prosperity. He is one who possesses Aiswarya of knowledge or wisdom. How do we recognise the meaning of the aspect of Easwara or Aiswarya of all types? The word Sankara signifies one who confers happiness. We may ask ourselves what kind of happiness. This does not refer to a particular variety of happiness like that of the body or that relating to the world. It represents all kinds of happiness that is the basis of the bliss we enjoy.

In those days maharishis used to worship the Lord as the embodiment of all bliss and happiness. This happiness does not deal with worldly or temporal matters. It deals with a different kind of spiritual happiness. Such spiritual happiness deals with matters which are not worldly. The person who confers such bliss is called Sankara. They have also been using the word "Shiva" because the Shiva represents this kind of spiritual prosperity or happiness that has been referred to as Shivam. How do we understand one who can

give all forms of Aiswarya? In fact, it is very difficult to understand the working of this universal father and his divine will. If only we can understand the grace of happiness in him and recognise the oneness in which all these qualities are represented in him, we would have learnt the right way to live. Although he is attributeless and formless he assumes a human form for conferring prosperity on the world. It is possible to recognise some form and gunas only in a human form.

We have learnt from books and elders that Easwara has Nandi or Bull and Parvathi the Universal Mother the lion, as their carriers. The head of her son is like the head of an elephant. His carrier is a mouse. Her second son has for his carrier a peacock. Thus, the four members of the family, Parvathi, Parameswara, Vinayaka(Ganesha) and Subramanya represent the four purusharthas: Dharma, Artha, Kama and Moksha. In this family, consisting of four members, we can recognise the unity that exists in spite of the fact that their respective carriers are in conflict with each other. We know that the lion and the bull do not go together at all. While the lion is the vahana for the mother, the son Vinayaka (Ganesha) has an elephant for his head. The lion and the elephant cannot bear to even see each other. The elephant will die of fear if it sees a lion even in the dream. The vehicle of Vinayaka is a mouse. All the ornaments which his father wears are serpents. There is enmity between the mouse and the snakes. The carrier of Subramanya is a peacock. The serpent, peacock and mouse are totally inimical to each other. Easwara wears Agni or fire in his forehead and water Ganga on his head. Water and fire do not go together at all. While their carriers and the ornaments they wear and their appurtenances are all mutually contradictory and inimical to each other, yet this closely-knit family of Easwara and Parvathi has been demonstrating to the entire world how a family, though consisting of contradictory elements, should live in concord.

From times immemorial, it has been an established fact that only when the leaders and elders follow good ideals and set good examples in their living, others could follow them and take to a good path. Although the rishis were realised souls they have no selfish motives; yet for the sake of setting an example to others they have been doing certain things. Unfortunately, today

some people calling themselves elders and scholars are not able to put into practice even a small fraction of what they have learnt. Thus, by not being able to set a good example, they are degrading the name of Bharath.

The most essential thing in this Kali yuga is that one who calls himself a leader must put into practice what he preaches and thus set an example to his followers. If a teacher is not able to set an example to others, one can say that all his scholarship is useless and he can be considered as an ignorant person. Every elderly and learned person has to control himself and his senses. If he is not able to do this, others will think that all his scholarship and his experience are useless.

All the sensory organs are symbolic of desire. This is not a natural quality. If this is natural to us, there is no need for our Veda to tell us what is permissible and what is not permissible and there is no need for a guru to tell us about the do's and the don'ts. Since the excessive indulgence of desire is not the natural fulfilment to us, it becomes absolutely essential that we should accept some teaching or upadesa from our elders and we should take them as examples. They advise us to take food when hungry, water when thirsty and sleep when we feel sleepy, but there are also conditions attached, namely that you cannot eat anything that you want to eat when you are hungry. They do say that you should drink water if you are thirsty, but they also say that you cannot drink any kind of water. They say that you should sleep if you feel sleepy, but we are asked to be cautious as to the place where we sleep. You should sleep in a place which is conducive to your safety.

In the same manner, just because we have several sensory organs, we should not go on using them without any control. We should give freedom to the sense organs but use them within the limits set by one's country, time and circumstances. Even if the horse belongs to you, it cannot be used without proper reins. Simply because a car is in your name, you cannot use it without applying the brakes at the appropriate time. Simply because the sensory organs belong to you, you cannot use them without proper control. The Vedas have been serving a useful purpose by explaining to you the nature of the human sensory organs and how, when and in what manner to use them for

the benefit of the world.

The aspect of Shiva Sakthi is responsible for all creation in the world. The force behind the creation has also been mentioned in three different ways namely Agni, Vayu and Aditya. Those who accept and follow the Vedic practices regard Agni as an important item in their Sadhana. Agni is an important deity and constitutes the life force for the sustenance of the human body. In the human body, Vayu takes the form of Prana or the life force. Aditya also takes the aspect of the heart and is as if it is propelling the whole machine of the human body. One regards vayu as a manthra, body as a yantra and heart as a tantra or a propeller for the entire body. Here the three aspects Yantra, Manthra and Tantra that are the machine, the mind and the propulsion are respectively represented by Ida, Saraswathi and Bharati. These are required for anyone in any country and are essential features of life.

Divyatma Swarupas,

Develop a firm conviction that this word Bharati has not come up as a result of one particular country taking it on. Be specific in understanding that it is a Vedic word obtained from the Vedas. By taking these sacred meanings and sacred aspects, our sacred texts like Bhagavatha and Ramayana have given important meaning to these things. It is this Vedic aspect that was understood by the Gopikas and they used to sing in a beautiful manner addressing Krishna their Lord "Sing a song, Oh Lord Krishna! Speak such words which give the meaning of the Vedas. Extract such words from Vedas and change them into Nada Brahma, that is Brahman of sound and pour it into your flute and sing a song out of what you have poured into the flute!" Thus, the gopikas realised that the song of the flute is identical with the song of the Veda. Such situations and such sweet songs which exhilarate our minds and give us bliss are seen in plenty in the Bhagavatha.

When we are able to convert this human body which has nine holes, into a flute which also has nine holes and make it function like a flute, we will be able to hear the divine song. At one time, all the gopikas were discussing the

process and the path by which they can reach Paramatma and enjoy that bliss. They made enquiries as to what kind of vratha and thapas they should undertake to have Paramatma their constant companion. One gopika suggested that if only they could convert themselves into a conch and a wheel they could be in the hands of Paramatma at all times. Another Gopika said that the conch and the wheel were used by the Lord only occasionally, and so she suggested that they should turn themselves into something which is always used by the Lord. On further introspection, they learnt that the items which are continually with the Lord are his flute and his slippers. Krishna will not leave his flute and slippers wherever he may go. By this, one cannot conclude that all those who do not leave their slippers are like Krishna. Nowadays people do not leave their slippers even in their bedroom and puja room. All such people cannot be compared to Krishna.

Radha who was listening to all this discussion said that if one really wants to be like a flute and constantly be with the Paramatma, then one must realise that the flute is hollow and like the flute one must also completely rid one's self of all desires and become hollow. Then Paramatma will come and reside in his heart. If you want to be like the slippers, you must be able to bear all the burden that is put on the slippers. You should be able to withstand the tests put by the Lord. Even in the worldly aspects, there are a lot of thorns on the ground and the slippers have to withstand the thorns as well. Only when you can withstand both the thorns from below and the tests from above can you hope to be like the slippers of the Lord. This is what Radha told them.

25. Immortality Can Be Achieved Through Sacrifice Only

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

One's wealth is inconstant and waxes and wanes like the phases of the moon.

It will vanish with the passage of time. Do not develop an attachment for the fleeting wealth.

What I am now telling you is the plain truth and is what actually happens in this world.

Students, boys and girls!

Saraswathi which is the embodiment of our speech is also referred to by an alternative name Vagdevata. Sacred Saraswathi, starting as the embodiment of our speech and spreading all over the place, has been exhibiting her divine power. She has thus been identifying herself with speech, in the broad street of your heart and harmonising herself with the intelligence and the thought that one has. By identifying herself with vayu, she has been moving about in the entire space and revealing herself to us as the adhibhoota and adhidevata.

Saraswathi has also another alternative name, Saraha. This sacred deity that we associate with the speech also takes the place of aditya the sun, agni the fire and vayu the air in our heart and represents the one common thing in these different aspects. It is said Vacha Saraswathi Bishak and Bishak is another synonym for Saraswathi. It is the common practice in this world to cure any disease of the human body by some medicine. While we cure the disease in the physical body by appropriate medicines, the impurities in our minds are cured by Saraswathi in the form of vak or speech. Thus, the name

Saraswathi is justified by her capacity to cure the diseases of the mind. Because Saraswathi has the capacity to fill us with the rasa or vijnana, she is also given the name Adhidevata. Since Saraswathi with such capacities fills the sky, she also gives importance to vayu and agni. Because she fills the sky with water in the form of clouds, Saraswathi sometimes stands for a stream of flowing water.

There is need for us to enquire into the origin of this water that is filling the sky. The sun's rays fall on the ocean and these rays change the ocean water into clouds bearing water vapour. Aditya or the Sun is responsible for the formation of these drops of water which later collect into clouds and become deposits of water. You have already learnt that Aditya is a name synonymous with Bharatha. Therefore, Bharatha joins Aditya and produces this aspect of Saraswathi. Here, we notice that Aditya joins water and thus the drops of water are produced. We see the oneness or the identical nature of the three aspects Ida, Saraswathi and Bharati. Latent in these three aspects of Ida, Saraswathi and Bharati are Indra, Vayu and Vasu as well.

In the light of the above analysis, if we try to understand the sacred meaning and place of Bharatha, we will understand that the sacred word Bharatha has got a Vedic origin and all the meanings of the word Bharatha can be ascribed to a Vedic origin. This aspect of Bharatha when it is regarded as having a Vedic origin with the necessary Vedic authority behind it, then it is possible to understand this aspect as capable of removing the faults inherent in a human being.

However careful and thoughtful a man may be and however much he may want to lead an unblemished life, five faults always stick to him. While breathing air, while walking on the ground, while making domestic fire and while drinking water, we do cause great harm to Jivas and sometimes we may even have to exterminate several Jivas.

While performing these five actions we make use of our senses of action. In that process, we kill and destroy various Jivas. Hence, the Vedas have prescribed certain yajnas (sacrificial rites) to atone for the sins we commit in

these actions of ours. The yajna relating to the devas, the yajna relating to the ancestors, the yajna relating to the rishis, the yajna relating to the lives of various Jivas around us and the yajna relating to the guests are the five different yajnas prescribed by the Vedas. If you perform these yajnas, it will be possible for you to compensate for the sins you may have knowingly or unknowingly committed in these five different actions.

The Deva Yajna, or the yajna relating to the devas, consists of your reciting the Vedic manthras, the Upanishads, and involving yourself in various ceremonies associated with agni, and reading the Bhagavatha and other sacred texts. All these actions constitute the Deva Yajna. All work and all actions which relate to God - constant contemplation of God in your mind - will constitute the Deva Yajna.

Pitru Yajna relates to the ancestors. In particular, it deals with the task of gaining the blessings and goodwill of your ancestors, ensuring their welfare in their afterlife and provide for their needs in their state of existence. This constitutes the Pitru Yajna.

Rishi Yajna stands for your understanding the aspect of dhyana which was the way of life of the rishis. The process of Sravana, Manana and Nididhyasana of the various things which the rishis have handed down to us constitutes the Rishi Yajna. To be able to participate in japa or Kirtana as a tradition would also be a part of Rishi Yajna.

Bhuta Yajna relates to your loving care and service to the living beings. For example in one's own house, there may be cattle, pet birds and pets like cats and dogs. The process of caring for them and feeding them will be called Bhuta Yajna. There may be people in the hospital who need your help and to do such things which will relieve the sorrow of living beings will be called Bhuta Yajna. Thus, Bhuta Yajna consists of serving and satisfying all living beings. They may be suffering from various kinds of sorrow and to relieve them of their sorrow and make them happy will be an aspect of Bhuta Yajna.

Since it is not possible to spend all your time in this kind of service, it has

become the tradition in our country that once or twice a year we feed poor people and distribute clothes to them. It has become the tradition in our country to undertake such services occasionally. It is in this context that they have said "There is no gift greater than giving food to a hungry man." There is no other person to whom you can show greater respect than to your father and mother. "In this world, there is nothing more sacred than japa, dhyana and following the path of dharma." These are the most sacred things.

There is no greater enemy than your own anger. Such noble feelings have been given a very high place in our daily life and traditions. The next duty is extending hospitality to the guests. Either to the relations who come to your house or to the hungry people who knock at your door and ask for food, it is mandatory to offer them whatever you can and relieve their hunger.

A word of caution here. Do not attempt to undertake such sacred work beyond your capacity. You need to do it only within your means. A portion of whatever resources you have, must be set apart with a view to do some service and provide satisfaction to the Jivas in need. It is not correct to incur debt when you do not have your own resources to do such service. Not only is it wrong to incur a debt to do service to the living beings, but it is also wrong to incur a debt even to go on a pilgrimage. Instead of going on pilgrimage with borrowed money, it is much better to give up such pilgrimage and make your own heart a sacred temple.

The Veda has given certain injunctions with regard to our daily life. These injunctions are given with a broad meaning. Not only have the Vedas given us injunctions regarding the duties of our daily life, but they have also given a code of conduct for us to follow in our daily life such as dharma and moksha. Thus, Veda has been telling us about various aspects which are beyond direct evidence and sometimes even beyond inferential evidence. Veda has always been taking the view that you cannot divide your duties and life into two compartments - temporal and spiritual. By regarding all the work - whether it is worldly or godly - as interrelated, different kinds of duties are prescribed by the Vedas.

The Veda has told us that it is a sin to divide our work into parts and say that something is your work and something is God's work. In all the work that we do in our life, there is nothing that you can call your own work.

Everything is God's work. You should do all your work believing that it is God's work and then only the omnipresent Lord will take care of the results. He resides in you as the Atma and ensures success in all your endeavours if you have firm faith. If you are not able to satisfy and serve the human beings who are with you and who are like you, then how can you satisfy God whom you cannot see with your physical eyes and who does not live with you and who is not like other human beings? The Veda has also declared that if you cause harm to the jivas who are living with you, there is no meaning in worshipping the Deva (God).

Sage Vyasa who codified and demarcated the Vedas into different sections and undertook the compiling of the eighteen Puranas declared that the essence of all the Vedas and scriptures lies in doing good to others. He concluded that to help others always is Punya (virtue) and to hurt others is papa (sin). If for some reason you are unable to do a good turn to others, at least refrain from doing harm to others. That in itself is the greatest good.

Such sacred things which are connected with the incidents in our daily life are dealt with by the Veda. Veda does not differentiate between small and big things. An example or an ideal of this kind has been given by Rama in the Ramayana. When Sumanthra came to take Rama to the apartment of Kaikeyi, Rama followed him although he knew everything that was to unfold later. When he reached the apartments of Kaikeyi, Rama learnt about what was happening, but Rama resolved to respect the wishes of his father as he knew that it was his duty to follow a path which would give happiness to his father and therefore he came back to Sita with a resolve to obey his father's commands. When he came home he found that Sita was doing puja to the Lord. Sita is herself divine and there is an inner meaning in the act of her worshipping the Lord. It was mentioned yesterday that great people, persons who have all the sacredness in them also do such things only because they want to set an example for others to follow.

Every individual looks to a leader whom he can follow. Thus, when Rama looked at Sita in worship, he asked Sita what she was doing. She replied that she was worshipping the Lord for the sake of maintaining the reputation of Rama and for the sake of happiness of the people in the kingdom. Considering that it was a good opportunity for him to give good advice for people in the world, Rama told Sita that it is not right for her to worship an abstract God when father and mother who sacrificed so much to bring them up were available right in front of us as living gods. He said that one's father and mother were equivalent to living Gods.

You must understand that all life on earth is the aspect of God and in particular Father and Mother are to be regarded as living gods. If you cannot pray for the welfare of the community around you in whom God lives, how is it possible for you to worship an invisible God? The first thing that you have to do is to look after the welfare of the community around you.

In ancient times, even ordinary kings had such a broad view and they were always doing certain things with a sense of duty and were looking after their people very well. There is a small story to illustrate this. Once there was a king who considered the welfare of his people as his first duty and hence he was doing many things to promote this. He used to think that the people constitute the body of the king and that the king constitutes the heart of the people. In this way, a close relationship between the king and his subjects was established. Whatever the king did, he always had the welfare of the people in his mind.

One day he wanted to have an oil bath and sent for the queen to apply some oil to his body. In the olden days, they were not engaging servants more than the minimum required. Whatever had to be done for the husband was being done by the wife only and not by a servant. Even if it is a small work, the work was done by the wife even though she was the queen. She may be a queen for the rest of the world, but she is a wife for the husband. The queen in this story is a broadminded person who was devoted to the service of her husband.

In the olden days there were long and big mirrors in all the rooms in which the king and queen were moving. The king was sitting and the queen was applying oil. The queen found that there were some grey hairs on the head of her husband. When the wife found that there were four or five grey hairs on the head of the king, she thought that the king was becoming older day-by-day. The appearance of grey hair is treated as the first indication for the onset of old age and a steady march in the life's journey. The eyes developing long sight is the second step and losing one's teeth is the third step and the last step is to develop wrinkles on one's face. The queen thought that the first step was already visible. She was very much worried and was shedding tears.

Today, due to the influence of the Kali Yuga everyone wishes to invent artificial things like Viswamithra who created the Trisanku Swarga. When white hair appears, they dye the hair. When the teeth fall away, they put up false teeth. When the eyes develop cataracts, they undergo an operation and when there are wrinkles on the face, they apply some makeup and try to hide the wrinkles. In this way, they may try to counteract the first few steps, but the end has to come ultimately and nothing can be done about it.

In the big mirror in front of the king, he saw the queen with tears in her eyes and immediately he turned to the queen and asked for the reason for her tears. The queen told him the truth and explained the problem worrying her mind. The king was a good-natured person and he immediately realised that the thoughts crossing the mind of the queen were, in fact, true. He therefore, tried to convince her that no one can live for ever and that the body is sure to fall one day or the other. In the context of the inevitability of death, he resolved to hand over the reins of the kingdom to the ministers and go to the forest and spend the remaining time in the contemplation of God. This was the decision the king took at once. He had his bath and sent for the ministers. The requests of the ministers to change his mind had no effect on him. The king stuck to his decision and told the ministers that they should look after the kingdom and that he was going away to the forest in order to enjoy the kingdom of the Atma and the kingdom of the Divine.

He requested the minister to inform the people of his decision. In a moment,

the king's decision spread throughout the city. All the people-children, old people and young people came running to the king. They prayed to the king that he should not leave the city and go to the forest. They told him that he was like the heart in their bodies. If the heart leaves the body how can the body live? They informed that they would all give up their lives if the King went away.

The king however, did not mince matters and explained his position very clearly. The human body consisting of the five elements is not a permanent thing; it will have to fall one day or the other. Our ancients have told us that the life-span of a human being is one hundred years normally; but one should not trust this statement. Death may come anytime either in the childhood or in the youth or in the old age. The body is sure to fall at sometime or the other. One does not know whether it will fall in a forest or in a city or in the midst of water. Death is the only thing that is certain. Already old age has set in and I wanted to spend the remaining years of my life in the contemplation of God!

On hearing the firm decision of the king, all the people were in tears, and they informed the king of their resolve to accompany the king to the forest and pray to God that He might grant the king long life. As soon as he heard this, the king thought that it was not proper for him to act contrary to the wishes of his people and advised them that they may do as they like. These people prayed to the Lord whole-heartedly and the Lord was pleased with their sincere prayers. He appeared before them and enquired what they wanted. All the people in one voice requested the Lord that their king might be granted another hundred years of life.

Then God said that because of the unanimous request and their devotion He was very much pleased and that He would grant the king two hundred years of life. The people rushed back to the king with great joy and conveyed the good news of God's blessing to him. The king too was very pleased. The queen came to the king as soon as she heard this and told him that she was now going to the forest.

The people thought that the queen was angry because they had secured the boon from the Lord for the long life of the King but not of the queen. The queen went into deep meditation and had the grace and vision of the Lord. When the Lord appeared before her, the first thing she asked was whether it was true that the Lord had granted two hundred years of life to the king. The Lord said that it was so. The queen said she was happy to hear that the king would live for two hundred years but asked "What is the good if the king lives for two hundred years, unless the loving people who secured this boon for the king should also live for two hundred years." Then the Lord granted the boon that the people would also live for two hundred years. The queen said "it is only when such good people can have a long life in the kingdom that the king's long life for two hundred years would acquire a meaning". This should be the kind of inseparable relationship between the people and the king.

The Lord was so much pleased with the queen's argument that He granted two hundred years of life to the king and the people, because she had such a broad mind. God was pleased with this broad-minded sacrifice on the part of the queen and granted her also a long life. The moral in this story is that the greatest of yajnas is sacrifice.

To be able to sacrifice is the most important of all qualities. Here, because the people had sacrificed and prayed for the long life of the king they deserved to live for two hundred years. Similarly, the king was willing to sacrifice and leave everything and so he was able to get the boon and the queen too by her broad-mindedness and sacrifice was able to get a long life. There is nothing greater than sacrifice. Here we shall also try to understand the inner meaning of the word sacrifice. Whether it is for a house we occupy or for a piece of land or whatever it is that we own, we pay tax to the government, so that we can use them. If one does not pay the tax on any of these items, the government will sell away the property and realise the tax. This is the common practice.

In the same manner, to atone for the sins and the bad deeds that we commit, yajna is something like a tax which we must pay to the Lord. We should be able to sacrifice and with happiness pay the tax to the Lord for our sins.

Sacrifice will give you such happiness which nothing else can give. Work, scholarship or anything else will not give you the same amount of happiness as is obtained from sacrifice.

26. Raja Yoga Is The Fusion Of Bhakthi And Karma

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

One should accept both pleasure and sorrow and wealth and poverty with the same feeling.

They always go together. One should display same attitude towards fame as well as calumny.

Divyatma Swarupas!

It is a very difficult task for an ordinary human being to decide what he should do or what he should not do and thus to steer himself carefully between the good and bad. He often does not have the independence to choose and decide. In view of this, the sacred Sruthi has undertaken the responsibility to guide the human beings as to what is right and what can be done rightfully and what is wrong and what should be avoided. Brihaspati, Vachaspati and Brahmanaspati are names which we hear in Sruthi and all these names are contained in one name Angirasa. Another equivalent name is Sama and together with these three aspects the Sruthi has explained what is right and what is wrong in this world.

Sama is a word about which you learnt before. In this word Sa stands for speech and ama stands for the life force. Thus, this word Sama, which represents speech and life force has an important place in both the living and non-living aspects in this world. Whether it is an infinitesimal living being or a huge elephant, life is common to both. This word Sama has established this commonness of life. There might be a difference in their appearance outwardly, but the life principle in both of them is the same. This truth has been established by Sama, which is in fact, an admixture of speech and life

force present in all human beings. It manifests itself as Angirasa in all the organs of a living being.

In order to make one's life sacred, the Sruthi has prescribed some types of karma. In this context, whatever work you do with your limbs or senses of action is called karma. Not only the senses of action, but the senses of perception as well are called organs. Whatever work you do with any of these organs can be called karma. All the work done with the help of your body, mind and organs comes under one word namely karma. Only that portion which is not covered by the functioning of these organs or is above these organs has been referred to as Brahman.

The word Brahman has originated from the root word Brahmana. The meaning of this is that it is something which you cannot measure. It can grow and can become bigger and bigger and it grows in a manner that you cannot measure. The extent of this potential spread is something which cannot be described in words. Also, it is something which cannot be seen with the eyes. In view of this, the aspect of Brahman has been described as something which one cannot comprehend. This is man's destination and also man's goal in life. This aspect of Brahman must fill our lives. We are forgetting this important aspect and are paying attention to transient things in this material world. Thus, we are wasting our precious time. Only when one can develop an equal-mindedness towards everything in one's life can one understand the aspect of Brahman.

For developing, this quality of equanimity, Sruthi has laid down three methods. One path is described as the Meena Marga or the path taken by a fish. Another one is the path taken by an animal. The third one is the path taken by a tortoise. It is the characteristic of the fish that it can live only in water. Once it is taken out of water, it cannot survive for long. The animal on the other hand can survive only on land. If you put the animal into water, it will not be able to survive. A tortoise is an amphibian and can live both in water as well as land with ease.

When we compare this with the three kinds of human behaviour, we note that

man wants to live in the society because he cannot survive in isolation. This is comparable to the Meena Marga. Here he is like a fish and just cannot survive if he gets out of the society or family. On the other hand, an individual who always enjoys being in isolation, who always wants solitude and who feels uncomfortable if he is put in the midst of society is like the animal.

On the other hand, an individual who will never forget God - whether he is in the family or in the society or whether he is isolated or not - is like the tortoise. Wherever he may be, he will have his thoughts fixed on God and he will be perfectly in ease whether he is in the society or in isolation. This path - the path of the tortoise - is very essential for man. We know that one of the avatars of the Lord was in the form of a tortoise and the purpose of this is to explain that the attitude which the tortoise adopts is the right one for human beings too. This avatar of the tortoise played an important role in preventing the whole world from submerging in the ocean. The sruthi has thus explained about the different paths Jnani, Jignasu and Aruha. However all the three different paths are relevant for us.

These three can also be mentioned in three different ways. One is the stage of the student and the other one is the stage when he is working as an officer. The third one is the stage when he would have retired from all the worldly work. Here we should recognise that a retired officer does not go to work in any institution. He stays at home and involves himself in activities that interest him. Looking at such an individual, if a young boy in the house says that he will also not go to the college because the older person is not going, it is not correct. This retired officer would have attended a college and would have done what one has to do in a college and thereafter he would have attended his office and would have done his duties prescribed for him as an officer and then retired and taken rest. It is in that context that one should realise that everyone must undergo the stage of a student and learn what has to be learnt and thereafter undertake one's duty in any particular line of action as an officer and then only enjoy a retired life. That is why our sruthi has taught us Karma Jignasa and Brahma Jignasa.

Without being a student first and then fulfilling your duty as an officer, you

cannot become an officer deserving a pension and rest. If what has now been said is interpreted in the context of spiritual education, the steps through which one has to go are: you must first learn the education relating to the Atma; thereafter involve yourself in work that is ordained and then take rest and enjoy the bliss that is given by the knowledge of the Atma. Without working, it is not possible for us to understand the aspect of right conduct. Without knowing the full meaning of dharma or right conduct one cannot reach Brahman.

Brahman is a state of wisdom. The aspect of Brahman should not be understood as conferring as some strength and power. The realisation of the oneness of everything in the world is the understanding of Brahman. This state of Adwaitha or the realisation of the oneness of everything in this creation is understanding Brahman. There are different aspects of dharma. You have to go through all these stages. If you simply go on repeating Sarvam Brahmamaya jagat, you are merely uttering words and statements. Such statements without practical experience do not carry any significance.

One who lives in this world should in the first instance become human in nature. To learn the Atma Vidya is tantamount to knowing the Brahman. For attaining Raja Yoga, this is the path. The word Yoga indicates sacrifice and also indicates union with something that is sacred. Raja Yoga in particular signifies something which has a very high place. The one who attained Raja Yoga in a remarkable manner is King Janaka. If Raja Yoga to be explained in simple terms, we can say that it is a union of bhakthi and karma. By involving yourself in action in accordance with the scriptural injunctions and performing it in the name of God, you will be combining bhakthi and karma which will lead you to Raja Yoga.

It is said that King Janaka was performing all his daily work in this manner and thus enjoyed the fruits of Raja Yoga. It is in this context that Janaka is also called by the name Videha, that is one who has no attachment to the body. There is a small story illustrating this aspect of Janaka's life. In a forest near Mithilapura there used to be a great rishi by name Suka. Several disciples used to gather round him and he used to teach them spiritual knowledge

leading to the realisation of the Atma Thathwa. Janaka came to know of this ashram of Suka and went there and prayed to Suka to permit him to be one of his disciples. Suka thought it very desirable to have such an ideal king among his disciples and readily agreed to his request. He asked him to come every day at a particular time. In this manner, many days went on. One day Suka came a little early and all the other disciples gathered to hear his discourse. But Janaka did not come yet. Hence, Suka decided to wait for the arrival of Janaka.

In the meanwhile the students began to develop some peculiar feelings bordering on envy. Each one was telling himself that Suka was partial to Janaka because of his wealth and position. They thought that Suka was willing to wait for Janaka, the king, but never for others. Does Suka also suffer from partiality towards people in position? They were thinking that it was not proper for a rishi of Suka's stature to make a distinction between kings and commons. Suka in fact did not have any such feelings. He was one who attained equal-mindedness to a very high level. Suka on the particular day delayed the commencement of his discourse with the specific intention of making his disciples realise the greatness of king Janaka and his devotion.

After some time, Janaka entered the class. Soon after, Suka commence his discourse. Suka was a very pious and divine person. He wanted to teach his disciples a lesson. He made it appear as though the entire city of Mithilapura was in flames. The moment Suka created such an illusion, all the students immediately bundled up their seats, mats and books and began to run to Mithilapura thinking that their houses were burning and their parents were trapped in the flames. But, Janaka was not at all disturbed, as he was deeply engrossed in Suka's teaching. After a little while Suka declared that even the King's palace was on fire, but Janaka would not stir and refused to even think of Mithilapura as he was deeply engrossed in the teachings and was completely lost in the thought of God. He was enjoying such supreme bliss that he forgot everything else.

After some time, the students who rushed towards Mithilapura had all come back reporting that nothing really was burning. Suka then explained that each

one had only one small house in Mithilapura and they ran in great anxiety to save this houses. On the other hand, Janaka who was the king of Mithilapura was not disturbed in the least even when he was told that his own palace was on fire. Nothing could move him. Thus, the difference between Janaka who had a steady mind and all the others who had wavering minds could easily be seen. It is enough if one student like Janaka whose attention is steadily fixed and who is engrossed in the lesson, is available. There is no point in having several students with distracted attention. That is the reason why I was awaiting Janaka's arrival. It was not because he was a king or a rich person. You should understand the reason for my being more anxious to convey my knowledge to Janaka rather than to you people with wavering minds. From this incident, you can understand that the words of elders and the teachings of great teachers are not to be ignored. They are to be taken right into your heart. You have to understand and assimilate them so that when the occasion arises, they can be put to use.

As our attention and our care begin to grow, so also the fruits of our knowledge begin to grow. It is in this context said that where there is care and where there is a desire to learn with attention, wisdom will appear. This prema or devotion is also like a creeper which can grow quickly. Only when we are able to absorb the fire of wisdom into our heart will it be possible for us to quickly burn away our distracting desires.

The fire always tries to rise higher and higher. Even if you put the fire in a low ditch, it will try and rise higher. Water, on the other hand, will rush down even if you pour it on a higher level. Water cannot go higher up on its own. Our sensory desires relating to the material world are like the water. On the other hand, our thoughts of the Lord are like the fire. Once we understand and appreciate what is true and what is permanent, then these transient things will not give us any trouble whatsoever. If you want to establish one truth, it is possible to do so only by following and practising other related truths.

Just as we have to use a thorn to remove another thorn and a diamond to cut another diamond, so also, if you want to remove the effect of bad actions, you can remove them only by good actions. A good action is needed to remove a

bad action. Following this principle that a good karma has to be performed to sanctify a bad karma, our Vedas have taught us how to distinguish between forbidden work and prescribed work or the right type of action. Therefore we should make every effort to recognise the aspect of speech and the life force.

I had explained this earlier while giving you the meaning of Angirasa. Since this aspect of Angirasa is present in every limbs of our body, it has been called Angirasa. That limb in which there is no life force will deteriorate. This Angirasa is the form of life. This is the reason why we should see that whatever limb you put into action must be full of rasa of life force. In this context, it is said that out of rasa comes only rasa; weakness cannot come from rasa.

With regard to our speech, we should take care to utter only such words which have life in them. You should utter such words which carry strength with them. Today, the words coming out of the mouths of young people are lifeless. They are not attaching any importance to the principle of quality in their work. They think that whatever work they do is for their own benefit. We also see that people develop interest to hear only unnecessary things. This is the reason why the value of a human being has come down to so low today.

To be born as a human being is a very sacred thing. That is why it is said Jantunam nara janma duralabham. That is: among all the animals, to be born as a human being is something very difficult and sacred. Even the devas, at one time, longed to have a human birth. Such a sacred birth is not being respected by us today. We think that man is simply a mass of flesh. One must make a firm resolve to use all the organs in the body for sacred purposes. Why do you not utter the name of the Lord? Why do you wander here and there aimlessly with bad intentions?

Oh mind! are you not ashamed to be so wavering? Why do you wander from place to place like a lunatic? Why do you run after worldly pleasures? If you spend all your time in seeking worldly pleasures, what remains for you at the end? You are not able to spend your time usefully; you simply want to go and listen to stories about others, stories about people with whom you are not

concerned. You are willing to talk ill of others all the time. You do not have the time to go and listen to good things about the Lord and good people. What is wrong with your ears? They are ever ready to hear scandals about neighbours with whom you are not concerned. They have no time to listen to the stories about the Lord. You are not performing the duties enjoined on you. You are attending to movies. You are very happy to go to a cinema, but you do not want to use your eyes to witness the beautiful and auspicious form of the Lord even for one moment. Like a dog which has no other work, you want to run about in the streets and use your legs for that useless purpose rather than for going near God. Is it difficult for you to stand near God even for one moment? What is the use of your learning cinema songs and singing them?

If only you can listen to the good words of the elders and follow the straight path contained in the words of your elders, there is every chance of your becoming wise. Therefore, you must make an attempt to sanctify all the limbs of your body and engage them to undertake the right type of work. Simply because God has given you hands, if you use them to do wrong things, even the hands will dry up and become like dry wood and useless.

It is in this context that Prahlada said that if you cannot use your hands for praying to God, they are useless. If you cannot use your mouth to sing the praise of the Lord, then your mouth will be useless. If you are born in such a way that you neither use your hands nor your mouth in the praise to the Lord, your birth itself is a burden to your parents. No useful purpose will be served by your being born as a human being.

Divyatma Swarupas!

For a moment, you think of the good fortune of your birth as a human being. Undoubtedly you have got an unparalleled opportunity to grasp the teachings of the sacred texts like Bharatha and Bhagavatha. You must make the best use of the opportunities which you have. I am hoping that you will derive the best possible advantage from such teachings. Youth of today should remember the sacredness of a human being and also bear in mind the prosperity they can bring to society of which they are a part. They should

think of the welfare of the country. I hope that you will be paying attention to these things and be able to revive and re-establish the fair name of our country.

27. Rama Is An Avatar Of Dharma

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

When the serpent of time is chasing you relentlessly, you run away in great fear not knowing where to seek shelter. You try to escape from it. It is not possible for you to receive any kind of protection from anywhere even if you run into the different corners of the world. You cannot escape this serpent of time which is after you.

I have been searching, I have been searching then and now, all the time I have been searching so that I may find a true human being. For one single human being with true human qualities, I have been searching and none have I found. In form and outward appearance, there are 5000 crores of people but how many of them are true human beings and how many are monkey like?

Pavitratma Swarupas, students, boys and girls!

The words contained in our Veda appear meaningless to ignorant people. On the other hand, for knowledgeable people, the Veda is like the Kamadhenu (Wish-fulfilling cow) which gives everything. Since the sacred Veda contains infinite rasa and infinite power, it gives the people according to what they desire and what they need; therefore, it is called the Kamadhenu. In as much as even the Veda looks after the worldly as well as the spiritual aspects, and even the economic aspects it is called the Kamadhenu. In the Sruthi this has also been described as Apushpam, Aphalam, that is one which has neither flowers nor fruits and so is like the Kalpa Vriksha. If we look after the tree with great care, there is no objection for us to get the desired flowers or fruit from that tree. If we do not show the necessary care in looking after the tree with

the kind of attention which we should show, there is a possibility of the tree perishing. In the same manner Veda is like a Kalpa Vriksha or a tree which gives whatever we desire; However, in order to protect it, we have to practise or constantly recite Veda. That is a kind of water which we have to give so that the tree may flourish. We also have to provide a proper fence around this tree and the discipline with which you conduct yourself will be the fence. Your sadhana is the fertilizer for the tree to grow. It is only when you have this adhyayana, discipline and sadhana that the Vedic tree will give you flowers of dharma and the fruit of Prajnana. Thus, the Veda can help us in fulfilling all our desires. Whatever activity we undertake, unless we take the necessary care and bestow the necessary attention, we cannot enjoy the results. The Vedas are being handed down from generation to generation from times immemorial. But, we are neglecting them thinking that they relate to the older people or the ancients. We are not making efforts to reap the fruits of this tree of Veda.

In this context it is necessary for us to make a detailed enquiry about two aspects. One of them is the life force into individual jiva, which is called the pindanda (Microcosm) and the other is the aspect relating to the entire universe which is called Brahmanda (Macrocosm). In the pindanda of the jivas the presiding deity is the Nara.

In this context, God or Paramatma who is also the presiding deity for the entire universe consisting of moving and non-moving things, is also called Nara. All the life in this world is created by divinity in the form of Nara and therefore the entire creation has also been referred to as Nara. The source which is responsible for spreading this aspect in the world has been called Ayana. Here we can see that the source as also presiding deity together become Narayana. God who is formless and attributeless is in this context called as Nara.

In these three - Nara, Narayana and Ayana - there is some common aspect implied. Amongst the lifeless materials and the living beings, they have always considered the living beings as something more distinctive and important than the lifeless material. The aspect of Narayana has always been

considered to be something superior to the aspect of Nara or the Jiva. This superior aspect has been described by the Veda as sathyam, jnanam and anantam. This aspect of satyam, jnanam and anantam is also referred to as Narottama or the superior Nara.

These three steps in the hierarchy of the universe - the Nara, Narayana and Narottama - are experienced at different times and in different circumstances. They have also been referred to as Ida, Saraswathi and Bharati. For the three Nara, Narayana and Narottama, Saraswathi is in the place of the mother. Saraswathi is the Goddess of speech and is in the form of a mother to Nara, Narayana and Narottama. Here, when we refer to the place of Saraswathi as a place of a woman, we imply that she makes the child play and enjoy and take part in all activities. The mother teaches the children how to play.

Saraswathi should not be understood here as the wife of Brahma as we do in the mythological context. Here Saraswathi should be regarded as the Goddess of speech. It is from the speech that the three aspects - andanda, pindanda and Brahmanda - arise. This is the reason why Saraswathi has been given an important place in the Vedas.

To learn the meaning of such words, we must have a guru and the guru himself is a jnani. From times immemorial, the Veda has been transmitted to different people, not in the form of printed text books but by memory from a guru to a disciple. Whatever has been learnt by sitting at the feet of the guru has been referred to as jnana or wisdom. On the other hand, if what you listen to is later absorbed by repeating and recapitulating it and contemplating thereon it has been referred to as a kind of superior wisdom, namely vijnana. Here we should differentiate between jnana and vijnana. What you have listened to by Sravana will only get into your head and thereafter only certain limited experiences follow from what you have listened to. That is the reason why it is called jnana. Later it may slip out from the head under some circumstances. But once you recapitulate, contemplate and absorb what you have listened to, then it will be like taking a print of these things on our heart. The knowledge that is acquired by mere listening will be like a responsibility;

on the other hand what you have learnt after constant contemplation and finally absorbing, will be rightfully yours. Therefore, manana and nididhyasana consists of listening and then absorbing what you have listened to.

There is a small example for this. There is a vast ocean. Suppose you collect water from this ocean and bring it home. This water which you have collected directly from the ocean will taste salty. When the same ocean water is converted by the sun's rays into vapour and then comes down as rain from the clouds an amount of sweetness will be added to the same water. The knowledge which we get by reading or listening to Sastras is to be compared to the water collected directly from the ocean. On the other hand, vijnana is comparable to the sweet water raining from the clouds.

Here, we have to recognise the clear difference between the knowledge that we can get from just reading and listening to books and the knowledge that we get from our own direct experience. All our education today is confined to mere acquaintance with the material contained in the printed books. This kind of acquaintance with many books is not going to help us in anyway. From this kind of education not only do we not get any satisfaction but this results in our developing a lot of ego and pride. Because of this small amount of knowledge that we acquire about some small aspect of creation, we begin to forget the country and behave in a very foolish manner. Man should not allow this ego to grow. He should look carefully behind him and ahead of him. When you are troubled by ego, open your eyes and look upwards. When sorrow overtakes you, open your eyes and look downwards. If you continue to search and find out who you are, then you will develop equal-mindedness. You should acquire peace and satisfaction and thereby you will be happy every day.

There is no need for us to give place for ego to set in. In this vast world, our country appears to be a very small one. In this small map of Bharath, you will find that Karnataka State occupies a tiny little space. In this state of Karnataka, if you try to locate Brindavan you will find that it is a speck in the map of Karnataka. In the large number of people who have assembled here, if

an individual wants to locate himself and assess his dimensions, he will be a very tiny person indeed. Being such a small and tiny person that you are amidst such a vast universe, if you feel proud of your individual skills, there is absolutely no meaning at all. On the other hand if you identify yourself and feel that you are only a tiny individual entity in this vast universe, there is no room for you to feel proud or to let your ego develop. When you identify yourself with the universe there is no room for ego. On the other hand, when you want to treat yourself as a separate individual, you are so small and tiny that there is no room for ego. Unfortunately, education of today which is just acquaintance with books is only promoting ego and there is no chance of such education bringing any one happiness.

Whatever good things you have listened to (Sravana) must be recapitulated (Manana) and contemplated upon (Nididhyasana) with a view to absorbing it into yourself. The three aspects Sravana, Manana and Nididhyasana are identified respectively with Ida, Saraswathi and Bharati and there is a kind of harmony that exists between these three aspects. We must make an attempt to experience this harmony or oneness.

Divinity is not something which you can find in a place external to you. It has to be found in one's own heart. Many people feel that the Vedas and Sastras are intended to give us commands and curtail our freedom and thereby diminish our stature. Such people say that Vedas and Sastras are only bringing us down. Such statements and attitudes are meaningless. Truly, the Vedas and Sastras are implements which enable us to rise to higher levels. They do not bring us down. Veda has been teaching how man should live as a human being and how one should conduct himself and try to realise the aspect of Brahman. Without recognising such truth, if you simply go on talking about human nature, you will never be able to realise the divine aspect.

A tree without fruit, a cow which does not give milk and a man without intelligence are of no use. What is the use of being born as a human being if you do not know the truth about yourself? The truth which we aspire to realise is the peace connected with the aspect of Brahman. The fragrant

flower on the tree of life is our righteous conduct. The pure heart is the sacred milk that we can get out of it. Today, we are lacking such pure heart and the flower of righteous conduct. As a result, we are missing the bliss and happiness that we get out of the aspect of Brahman. The human nature has completely disappeared and we remain human beings only in name. The essential qualities that go to make a human being have disappeared. Just because we have the form of a human being, to think that the respect due to a human being will also be given to us is not correct.

There are two horns on the head of a he-buffalo, but can we give the same value to it as we give to the two tusks of an elephant? The qualities that have to be present in a human being are vijnana and prajana. To give the same value to a person who possesses these two and to a person who does not possess them is not correct.

You are at a young age. In this youth, your mental and physical capabilities are in a very good condition. You have the fullest possible strength in you. While that is so, you should not do things which are unsacred. You should utilise your time, energy and resources in undertaking only sacred activities. If you now render the sacred strength which you possess as waste, as time goes on it will not be possible for you to regain such strength. You should recognise the greatness of the culture of our country and conduct yourself in such a way that you become useful to the country and society and to the people who are living in your country.

Recognising that this word Bharatha comes from something which relates to the entire world, and yet to make it unsacred is a great sin. You should understand that the name Bharatha of our country has a Vedic origin. It is not as if someone has given this name to our country from a non-vedic source. Many names have been taken from the Veda and have been given to individuals and to countries. So also, this word Bharatha has been taken from the Veda and has been given to individuals and countries. Thus, this word Bharatha has been taken from the Veda and has been given to this country. You have already been told that agni is in the place of Ida, Vayu is in the place of Saraswathi and Aditya is in the place of Bharatha. This word

Bharatha represents the sacred aspect of Aditya. Agni and Aditya are important and sacred for the entire world and therefore this word Bharatha has a significance in the context of the entire world. Bharatha here stands for Brihaspati, Prajapati, Virat and Hiranyagarbha. To think that this great word Bharatha, which has so many different sacred meanings in the context of the Veda is related to some king or the son of a king is not correct.

I hope you will understand the noble meaning of the word Bharatha which applies to our country. I also hope that not only will you understand but you will communicate the sacred and noble meaning of this word to the future citizens of this country. It is, therefore, necessary in the first instance for you to realise the distinctive aspects of your country, of your language, of your birth and of your life. The authority which we draw from the Vedas is much more important than the authority derived from any other sources.

Bharatha could not bear the separation from his divine brother and he was very much hurt at his father's death. In such a condition he went in search of Rama hoping that he will be happier if only he had the darshan of Rama. When Rama saw Bharatha in the forest, the first question that he asked of Bharatha was if the people in the country were happy and if he was performing the rituals like the agnikaryas regularly. What is the meaning of such questions which were asked by Rama? What is the sanctity which he attached to such things in our country? This is something which you should enquire.

The human bodies have to drop away sometime or the other and they will be cremated. They will then disappear. But as long as the body lasts, if you are not able to make it do such sacred things as are enjoined upon that body, then what is the purpose of this sacred body? Whether this body remains or not, it is an important task for us to lead a life which is an ideal one in this world and which will set an example for the others. Provided you have propagated good ideas and shown good conduct and handed over such good things to others during your life time, then you will be remembered as an immortal person. So we must try to become immortal in this sense and then only will you be able to enjoy the fruits of immortality even during your life

time. Until you reach the destination which you ought to reach, you will not get the desired happiness and pleasure even if you have all the material comforts. Permanent happiness is present only at the destination that you ought to reach. In the intermediate stages there is no permanent happiness.

There is a small example for this. Whatever may have been written in the traditional story of Ramayana, I am now giving you the underlying meaning. It has been stated that the sweet porridge which was handed over to King Dasaratha by the yajna purusha was distributed to his three wives in a particular manner. I am not very much concerned with this detail, but I am concerned with the attitude which Dasaratha displayed towards the three wives. Dasaratha distributed this payasam to the three wives as per the instructions of his gurus. If it is something which he distributed by himself out of his own discretion, then there is scope for displaying a partial attitude. But, when he was distributing God's gift, he had no right to show any partiality and he had to distribute it equally to the three wives.

Amongst the three wives, the ideas and the thoughts that came were like the ones which come naturally to any other woman. The youngest among them, namely Kaikeyi, remembered the promise from her husband, the king. This was what she had in her mind and therefore she kept her portion of the payasam very carefully. The eldest wife, namely queen Kausalya, naturally believed that the son to be born to her will become the King and so she also kept her portion of the payasam very carefully. The middle one, Sumitra, did not have any ambition and so did not have any particular desire for having a son. Not only did she not have any ambition, but she was even feeling a little bit despondent and unwell. The feeling is quite natural to Sumitra. She thought that if a son was born to the eldest queen, Kausalya, he may become the King and if a son was born to the youngest, Kaikeyi, he may also become the King on the basis of the promise which the King made to her. But if a son was born to her, that son would have to attend on and associate himself with the son of either Kausalya or Kaikeyi. Sumitra thought that there was no point in her looking for children under such circumstances.

As soon as the yajna was over, Dasaratha brought the payasam along with

the gurus and the Rithwicks of the yajna and distributed it equally between the three wives. He advised them to have a bath and wait for the rishis to come and bless them and thereafter to take the payasam. The three wives had their baths and were keeping the payasam very carefully, but so far as Sumitra was concerned she was not very enthusiastic but she did not want to display her emotions to her sisters. So she went up to the terrace of the building and was drying her hair pretending that she was quite unconcerned about what was going on around. She kept the payasam in a golden cup in a corner; but as ill luck would have it, a bird came and took away the payasam from the golden cup. Sumitra was not very sorry for having lost the payasam, but she was worried what the King Dasaratha would say if he comes to know of the loss of payasam.

She immediately ran down and told her sisters, Kausalya and Kaikeyi, about the incident. The three sisters were living as friends. They had no envy or jealousy among them. Each one was sympathetic to the difficulties of others. So, Kausalya and Kaikeyi immediately shared their payasam with Sumitra by redistributing it among themselves what was with a view to assure Dasaratha that everything was normal and there is no cause for unhappiness. In the meanwhile, Vasishta, the guru, arrived there, blessed them and advised them that they might now go to their respective puja rooms and take the payasam.

You all know the story that unfolds thereafter. Kausalya and Kaikeyi each had one son born to them. Sumitra, who was not interested in children at all, had two sons. God's will is always incomprehensible. If man wishes to do something, something else will happen. That is why it is said "man proposes God disposes". There is no meaning in man wishing something to happen and working out a plan accordingly. On the other hand, man has to adjust his plans according to God's will. It is not correct for him to stick to his own plans and take decisions.

Whether it is pleasure or pain, happiness or sorrow, everything is to be taken as the grace of the Lord. You cannot get pleasure out of pleasure. Pleasure is an interval between two pains. Normally, man cannot understand what kind of pleasure comes out of what kind of pain.

Rama, who was born to Kausalya, was taking his feed normally and happily; and similarly Bharatha, who was born to Kaikeyi, was also happy and was taking his feed normally; but the two sons born to Sumitra would never take their feed normally and they were crying continuously all through the day and night. They were very much agitated. Sumitra was very unhappy that these sons troubled her even before their birth and were troubling her after their birth. She sent for various doctors and tried to get them cured so that they take their normal feed and be happy. But they would not be cured by any kind of manthra or medicine. Neither they would stop crying.

As a last resort, she represented her problem to sage Vasishtha, the family guru and requested his help. Vasishtha was an all-knowing saint and could see quite easily what had happened and what had to be done to remedy the situation. Vasishtha told Sumitra that she should take Lakshmana and put him in the same cradle in which Rama was sleeping and put Satrughna in the cradle in which Bharatha was sleeping. The moment Lakshmana was near Rama, he became quiet and went to sleep very easily. He also had his feed normally. Since out of a portion of payasam intended for Rama came Lakshmana, he was not happy till he joined the original part. Same is the case with Satrughna, who was united with Bharatha. In this context, we have to understand the truth that until we join the place from which we have come, we will be very unhappy and we will not have any peace of mind.

Neither Lakshmana nor Satrughna could bear any separation from their counterparts and that is the reason why, although they were born to a different mother, Lakshmana was inseparable from Rama and he was always moving with him. Their views and ideas were also similar. Similar is the case of Bharatha and Satrughna. For the purpose of demonstrating to the world what an ideal life should be, what an ideal brother should be, what an ideal family should be and what an ideal relationship between husband and wife should be, Vasishtha felt that Rama incarnated as the embodiment of dharma. That is why, he declared Ramo Vighrahan Dharmaha, i.e., Rama is the embodiment of Dharma.

Students, boys and girls!

Whatever line of action you wish to take and whatever position of authority you may come to occupy, you should not forget that your ultimate goal is Brahmananda. Whatever work you do, you may do it with the aspect of Brahman in your mind. That should lead you back to your original source that is Brahman.

28. There Is An Inner Meaning For Every Story In Our Puranas

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

A good-natured person should never feel proud and boast that he knows everything.

It is a sign of culture that one tries to put into practice the few good things he has learnt and not merely talk about them.

Occupying the position of authority, assuming the qualities of a demon, causing fear and terror to people, if one conducts oneself in an inhuman and ferocious manner,
will he be entitled to be called a man?

**I have been searching, I have all the time been searching,
then and now I have been searching for a man who is truly a human
being,
and who displays righteous conduct and good qualities.**

Pavitratma Swarupas, students! boys and girls!

From time immemorial our Vedas have been prescribing sacrificial rites like yajnas. In these yajnas, two parts are contained, namely manthras and stotras or recitations. Some people think that manthras and stotras are the same. That is not so. It is common knowledge that different flowers are collected and put together in the form of a garland. Here the flowers are not new. They are already there. The garland is new and is made by a person who puts the flowers together. On the same analogy, the manthras are like the flowers and the stotras are like the garland. The manthras are already there and are not new. The stotra is like a garland and is composed by the Rithwick

by grouping the manthras together. This Rithwick or the hota, is protecting the stotra and is also called Pushti (one who protects the manthras by regrouping them into stotras). This kind of song which comes from the two Vedas has been called Sruthi. Not only this, Indra is invited to come to the yajna with his chariot having the two Vedas - Rig and Sama as the horses. Here the word Sama, which has several other meanings in a different context, means a song. In order to invite Indra to the hall of yajna, they sing a song with one rik and it is called "One Rik Song".

Sometimes, the inviting song consists of three riks. Then the three riks are associated with Agni, Vayu and Aditya. They have also been mentioned as Bhuh, Bhuwaha, Suvaha or earth, space and sun. The basis for all the three aspects is the primordial sound or Pranava.

This sound of Pranava has been recognised by the Sruthi as identical with Aum, the only letter that is significant. From time to time, people are making enquiries as to who can chant this sacred Pranava Manthra and who cannot. The Vedas however have made no such distinction. Since this sound of Pranava or Aum has been recognised as universal and is the life force in all the Vedas, it has been accepted that anyone can utter it at all times. Without the sound of sacred Pranava, the Vedas will become lifeless. Any individual, if he utters this sacred sound Aum towards the end of his life, will merge in God. The Bhagavad Gita has declared that this sound Aum is sacred to everyone and forms the basis of all creation.

We all know that the Aum sound consists of three distinct sounds, A, Uh and Ma. In Bhagavatha, Bharatha and in all our Puranas, this sacred sound of Aum runs like the life string. There are three reasons for man to be born. One is the sin, the second is an unfulfilled desire or some experience and the third is lack of knowledge or ignorance. The feeling that he has not fulfilled a desire and his wanting to take birth again to fulfil such a desire is one main reason. Man does several bad things and commits a sin. He has to be reborn to experience the consequences. Ignorance makes you seek a rebirth under these circumstances. These three constitute the basis for our rebirth.

Sage Valmiki has stated in his Ramayana that uttering the name of Rama will enable us to free ourselves from the three shackles which lead one to be reborn. He has also given the meaning of Rama by splitting the name into three parts Ra, A and Ma. Ra is the basic letter for Agni or fire, A is for sun and Ma for the moon. The three letters respectively signify Agni, Sun and Moon. The fire burns away all the sins, the sun sheds light and removes the ignorance and the moon cools the agitation in one's mind. Thus, the utterance of the name Rama removes your sins, your ignorance, your agitation and eliminates the possibility of your getting a rebirth. In this context, he has also identified the sound of Aum with the name Rama since both bring the same result. As Aum is the very basis of all the Vedas, so also Rama is the basis of all the creation. The three important aspects of Agni, Vayu and Sun contained in the name Rama are synonymous with Ida, Saraswathi and Bharathi and are the basis for the whole world.

Although Ida, Saraswathi and Bharathi are apparently different and described as distinct, yet they are inseparably connected to each other. Just as Aum, the sound of Pranava, is a total manifestation of three different and distinct letters and their aspects, the word Brihaspati or Prajapati is a total manifestation of all the three aspects of Ida, Saraswathi and Bharathi. This aspect of Brihaspati is also known as Vachaspati or the word of Veda and the same thing has been referred to as Brahmana or a Rithwick well-versed in manthras. Bharatha is a Vedic word and has nothing to do with Bharatha, the son of Sakuntala. There is a saying that one derives pleasure from the thought of God is Bharatha and the name Bharatha has a connection with this.

It has been mentioned earlier that Hamsa or the Swan is the vehicle for Saraswathi. Hamsa is synonymous with the sound "Soham" which stands for in haling and exhaling breath. By uttering Soham, the word is created and Saraswathi represents the word. That is why we say that Saraswathi rides over the swan. This is the inner meaning. In our Puranas, different Gods have been described as riding over different kinds of animals making it look absurd. These are symbolic descriptions, all of which have sacred and significant inner meaning. But, the modern people fail to appreciate our

culture, due to their ignorance of these inner meanings.

Just as we point to the moon who is far away in the sky with our finger, the indescribable contents of our sacred Vedas and the invisible divinity have been described, to some extent, in terms of commonly understood items like carriers, chariots and so on. This is only a method of conveying abstract ideas to people in terms of things they know in their daily lives. Sometimes, this process of learning causes confusion and error.

There is a small example for this. At one time a learned pundit was explaining a particular description of Lord Vishnu in our Puranas, to a group of people. Amongst the group was present an illiterate cowherd who had complete faith in God. He listened to the Pundit who described Lord Vishnu as riding on a white Garuda and giving darshan to devotees who pray earnestly, and answering their prayers. With implicit faith in what he had heard, he went to the forest as used along with his cattle and started praying to the Lord to come riding on a white Garuda and partake in the rice porridge which he had brought for himself. He also took a vow that he will not eat his food until the Lord appeared before him and partook the food brought by him. The Lord did not appear before him. Days went by and the devotee was starving and becoming thinner and thinner. The Lord was moved at this distress of the devotee and came in the guise of an old Brahmin. The devotee saw the old Brahmin and since his appearance did not match with the description of God which he had in his mind, namely a dark-complexioned individual riding on a white Garuda, he would not recognise Him and closed his eyes and started praying for His darshan. After a little while, he opened his eyes and asked the Brahmin who he was. The Brahmin replied that he was the Lord come in that form; but the illiterate devotee would not believe it as the idea that the Lord would come riding on a white Garuda was so firmly imprinted in his mind. Thus, by adhering to a symbolic description intended only to help the illiterate people, without knowing the sacred inner meaning, he deprived himself of food and water for a long time.

We have to learn from this story that the Puranas have always described the Lord in many different forms as conceived by the writers, from time to time.

In reality, no one can declare with any definiteness that the Lord has one form or another. The Lord is omnipresent and can assume several forms. It is best for us to realise this truth and accept divinity in all living beings. Whoever comes to us and in whatever form he comes and seeks our love and attention should be given the love and attention we would give to God Himself.

God is immanent in all the living beings. When you see any one of them, you should respect him as you would respect God. If you cannot respect a living human being who is right in front of you, how can you respect God who is unseeable and unreachable? Your mother and father are the first people whom you should regard as God. Neglecting your mother and father, even if you spend all your time in God's worship, it becomes futile. You should worship God as a life force and not as an inanimate picture.

One devotee started worshipping Rama as a picture or a photo. Ever since he started this, he met with several difficulties. He thought that probably worship of Rama does not suit him. He kept that photo in a closed almirah and brought the picture of Easwara and started worshipping the picture of Easwara. Then his troubles not only did not disappear but they became worse. He was very disappointed and put away the picture of Easwara, also, in the closed almirah. He brought the picture of Gayatri and started worshipping Gayatri. That day he prayed to Gayatri in the traditional manner and put up some incense for Gayatri. He found that the smoke coming from the incense sticks was going into the closed almirah. He felt very upset that the offering he made was going to the pictures of Rama and Easwara who never responded to his prayer. In his anger he took a piece of cloth and tied up the mouth and nose in each of the pictures, believing that thereby he would be preventing them from receiving his offerings and the fragrance of his incense. Immediately, the Gods appeared before him and he wondered how and why they did not respond to his prayers but responded spontaneously when he decided to punish them. However, he wanted to clear his doubt by asking the Gods themselves and ventured to enquire why they responded with their grace the moment he decided to tie up their mouths and noses. To this, the gods replied that all his prayers earlier were directed towards lifeless pictures, but the moment he started tying up the mouths with

a piece of cloth assuming the gods as filled with life, they appeared before him.

The lesson we have to learn in this story is that God will respond only if we accept Him as being full of life force and not as a lifeless picture. We should develop firm faith in the divinity present in all human beings and respect them. The respect should come from the depths of your heart. The fruits thereof will also be full of life. Worshipping the external form and ignoring the commands of God is simply turning ourselves into disbelievers. In this way several devotees today are turning into fake devotees. Even though you do not worship God, if only you bear in mind the orders that emanate from God and put them into practice, there will be no greater devotee than you.

Respect for mother, father, guru and God will be real and meaningful only when it comes from the depths of your heart. If it is superficial, the world may be deceived; but the Lord will not be deceived.

Pavitratma Swarupas! students, boys and girls!

It is not only in the spiritual sphere, but also in the worldly sphere that every action of ours is met with reaction and everything we say will have an echo. So, do good, see good and enjoy the good that comes to you as a reaction.

Today, if you smilingly give trouble to your parents, tomorrow, with sorrow, you have to suffer similar treatment from your children. So, if today you respect your parents, tomorrow, with pleasure, you can enjoy similar treatment from your children.

29. The Lord Is The Embodiment Of Prema And Can Be Contacted Only Through Prema

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Acquaintance with the contents of the various Sastras or Vedas is not going to remove the screen in front of one's mind.

On one side of the screen is the jiva or the individual and on the other side is the deva. On one side of the screen is the creation and on the other side is the basis for all that we see. The previous birth is not known to us. Also, the present birth is not permanent. Similarly, no one knows his future birth.

Is there anyone who knows about the future? The human body is impermanent and transient, and the Jiva, residing in the body, is indestructible. He is the permanent one

and he is the Sadasiva and the one who is the sutradhari or the basis, of all that we see. It is His greatness that manifests in many different ways.

I have been searching, I had searched in the past and I am still searching for one who can understand the basis of all these manifestations.

Pavitratma Swarupas!

To understand and absorb the Vedanta into our selves, all the three processes - Sravana, Manana and Nididhayasana - are necessary. Just as the sun gives us the essence or the rasa of the sunshine, so also the Vedavani or the words that are contained in the Vedas give us the rasa or the essence in the Veda to all who are well versed in Vedas.

There is an alternative name of Aditya to one who is well versed in the Vedas.

The Rithwicks who have the strength of the Brahmanas have been making an attempt to understand this aspect of the Aditya. When we say that the Rithwicks have the strength of the Brahmanas, the word Brahmanas means the manthras of the Veda; and the Rithwicks, with the help of the manthras, have understood the aspect of Aditya. The statement Bharatha Adithya tasyabha Aditya explains how the word Bharatha is associated with the word Aditya. This Aditya has undertaken to give us the meaning of the word of the Veda. The essence of the words of the Veda has been given to us in the aspect of Bharatha by Aditya. The same Vedavani has been described by the name Vasu in the early years of its existence and later on when it grew a little older it got the name Rudra and when it became older, the same Vedavani was called Aditya. This Vedavani, in its later aspect of Aditya, has been giving out the rays of divine effulgence to the world. Just as the rays of the sun emerge from the sun spontaneously so also the rays of the Vedavani emerge spontaneously in the form of divine effulgence.

There is no one who is the originator of either the form or the content of the Vedas. They are self-effulgent. Just as the sun's rays are not created by anyone, so also the rays which come from the Vedavani and the names and forms which arise from Vedavani are spontaneous emissions of the Vedavani. They are not created by anyone. It is only in the context of the fact that the Vedavani is called by the names vasu, rudra, and aditya in different stages that we should realise that these three names respectively represent Ida, Saraswathi and Bharati. In this context, the kind of sound or the word that comes from the Vedavani is called Bharati and this Bharati has also been referred to as the consort of Bharatha. In this context Bharati has also been referred to as Deepti.

We have to understand that the kind of relationship existing between the rays of the sun and the sun itself is the same as that existing between Bharati and Bharatha. Similarly, the relationship between the moon and the cool air that emanates from the moon is the same as that existing between Bharati and Bharatha. The relationship between Bharatha and Bharati is again like the relationship that exists between milk and the white colour of the milk. You can convert milk into curd and curd into butter. But, in all these modifications,

the milk still retains its colour, namely the whiteness. Just as it is not possible to separate the pure white colour from milk, although you can transform milk into curd or butter, the kind of relationship that exists between Bharatha and Bharati is such that one cannot be separated from the other. Here the names Vasu, Aditya and Rudra are relevant. Agni is also an appropriate name for Bharatha.

In this context, the sruthi has been telling us the different names of Ida, Saraswathi and Bharati. In the very first stage of vasu, Ida grants us grace. It also lays down the commandments. As Saraswathi it teaches us. And finally as Bharati it confers the boon of self-realisation. While Ida and Saraswathi give the first two steps, the end result is granted by Bharati. The final result of self-realisation is an outcome of the commandment of Ida and the path laid down by Saraswathi.

Since Ida is the place where the command is originating, it is also associated with the place of the heart by the Sruthi. When we talk of the heart here, it does not represent the physical heart but it represents a place a little below the physical heart that is the spiritual heart. It is in accordance with the commandment that the heart begins to involve itself in a thinking process. Without accepting the preaching of Saraswathi that is being given to you, you cannot move on to the next stage of realisation. Sometimes the head undertakes to decide about the destination even before Ida lays down the commandment. Whenever any person takes to the path decided by the head before he gets the command from the place of Ida, he will realise that the path he has chosen is not the right one and he will regret for the same at a later date.

In this context it is necessary for you to examine whether the thought generated in your head is proper and whether the action is in keeping with the command of the Ida. You must take sufficient time and make sure that the command comes from the place of your heart and only then think with your head, and finally get into action. Thus, it is necessary to give sufficient attention to the place of the heart, Ida and the commandments that come from it. Sometimes it is possible that you are guided by your excitement and

emotion and undertake to read some books or do something, although the commandment is not coming from your Ida. This is not right. When you want to read a book or involve yourself in a sadhana, it is better to take some time and let the decision come from the Ida rather than make the decision in haste.

There is a small example for this. For several years many people have been reciting the slokas in the Bhagavad Gita or a particular chapter of Ramayana as a matter of routine without giving any thought to the basis or the place from where they are getting the orders to undertake these activities. Such sadhakas sometimes go to elders and seek an upadesa. Truly, an individual who has been reciting Bhagavad Gita or Ramayana for fifteen years does not need any message or upadesa from another person. If you enquire this individual who is the author of the Bhagavad Gita he will unhesitatingly reply that Lord Krishna directly gave it to Arjuna in the battlefield. If he really had faith in the Bhagavad Gita, which came from the Lord himself, then where is the need for him to go to a third person and ask for an upadesa? If he has no faith in what he knows to be the words of Lord Krishna, where is the guarantee that he will have any faith in the words of any other guru? If the very words uttered by Krishna and which he was reciting for the past several years have not created any faith in him, the words which a guru gives are sure to be forgotten in less than fifteen seconds.

Such situations will come for people who are unable to perceive and comprehend the orders that come from Ida. What is coming from the place of Ida is not being taken seriously by such people and they want to go directly to the third step of Aditya and experience the aspect of Bharatha without starting from the orders of Ida. It is absolutely necessary for every individual to search his conscience. It is in this context it is said that one should essentially have faith in one's own Atma or have self-confidence. Only when one develops self-confidence will he be able to develop peace of mind and experience the satisfaction or Ananda of the Atma; and then he will sacrifice everything else.

Experiencing Ananda and removal of sorrow are simultaneous events. Just as

darkness automatically and simultaneously disappears as soon as you put on a light, sorrow disappears when Ananda comes, without any further attempt. Light and darkness are like the obverse and reverse of the same coin. These are one and the same and in fact two aspects of the same thing. In the same manner, Ida and Saraswathi are one and the same thing. They are different aspects of the same thing. If we follow the commandments of Ida, we can realise Saraswathi. In realising the aspects of Ida, Saraswathi and Bharathi the first step is to realise the importance of Ida and then, develop self-confidence. Such an effort will surely produce results.

In this sadhana marga are involved two steps, viz., the Vidhwamsaka or the removal of something, and the Vidhayaka, or the conscious effort of developing something. If a farmer wants to sow some seed in his land and get produce, the first thing he will have to do is to remove all the unwanted bushes and weeds, in the land. Thus, the first step is Vidhwamsaka or destroying the unwanted things. Then he would plough and water the land and make it ready for sowing the seeds. The land here is the kshetra which also stands for our heart. This heart is comparable to a land and the first thing that you have to do is to cleanse it and remove the impure thoughts which are already there. You must then plough that land with compassion and kindness and then fill it up with the waters of prema. Only after filling it with prema, you can sow the seed of the Lord's name. If you sow the seed in such a clean place which is well prepared, it will sprout easily. Thus cleaning your heart is the first step and sowing the seed of the Lord's name is the second step. Then, you can reap a good harvest.

It is in this context that the Gopikas prayed that the rain of prema should come down on the land and out of this rain of prema rivers of prema should flow. If our heart is devoid of prema, then the land is like a desert land. In such a land whatever seed you sow will not sprout at all. Therefore, the first step in your sadhana is to fill your heart with prema. Then, the world will appear as the embodiment of Brahman. The result of whatever sadhana man does is contained in one single word Bharatha. This Bharatha is in the form of Aditya. The Aditya or the sun of Bharatha is moving in the sky of your heart. It would be very dark in the sky of your heart if this effulgence of Aditya is not

there.

In fact, when we say Thamaso ma jyothir gamaya, we are praying that this effulgent Aditya should lead us from darkness to light. The prayer Asatho ma sad gamaya has for its basis, the Ida. We are praying that the thoughts generated in our head should not be allowed to go unchecked and they should be guided by Ida to go in the proper direction. In the prayer Tamaso ma jyothir gamaya, it is Aditya that is present as the presiding deity and in the prayer Mrthyor ma amrutham gamaya, which means that we should be led from death to immortality, we have Saraswathi as the presiding deity.

In this context, we have to examine what really death is. Normally, the process of breathing coming to a halt is regarded as death. There is, however, some deeper meaning here. Saraswathi has, for her carrier, the hamsa or the breath and the stoppage of breath would mean the absence of Saraswathi and thus Saraswathi is regarded as one who can lead you on from death to immortality. The significance of addressing this prayer to Saraswathi is that you are praying to Saraswathi (who is present in your body in the form of Hamsavahini presiding over the process of breathing) that such breath should not enter another human body and again create the same trouble of being reborn. Thus, you are praying to Saraswathi to lead you on from death to immortality.

Young students!

You should therefore give Ida an important place in your heart and give it all the prominence in deciding your actions. Your heart contains such a sacred deity. Hence, do not fill your heart with unsacred ideas. You are able to speak because Saraswathi is riding over your breath and such a sacred Goddess is the very basis for your speech. Do not make it unsacred by uttering unclean words. The seat of your thinking or buddhi is filled with Aditya and therefore this sacred aspect should be kept in mind and the unsacred thoughts kept away from you.

Many people think that their intellect or buddhi is in their head and they point

to their head when they think that something has gone wrong. This is not correct. The intellect or buddhi is not there. In the head there is only your brain but, your intellect or power to think is not there. Buddhi or Intellect is associated with the internal instrument by the name Anthahkarana. It has a connection with the brain. It is only when we recognise that the buddhi should be kept sacred that we will realise and enjoy the bliss of Aditya, who is the basis or the seat of intellect. This is why, in Bhagavad Gita, the Lord says that amongst all the human organs He represents, buddhi is the most important one.

After going through all these steps we learn that Bharatha is synonymous with the most important aspect, namely Aditya. Through Bharatha and buddhi we get the aspect of Aditya which is the same as Prajapati, which is only a combined aspect of Ida and Saraswathi. This word Bharatha has several meanings which have their origin in the words of the Veda. They are not meanings which are given by individuals' fancies nor are they names given after Kings and warriors. To think that this word Bharatha has trivial meanings or meanings related to some historical issues is wrong. The word Bharatha has a Vedic origin and you should identify this with the aspect of Aditya where buddhi or our intellect resides.

We undertake several activities to achieve something or other in our daily life. In all these efforts, however, we do not recognise the purpose and hence they will end up in failure. Once, a rich person wanted to do some good act and therefore started to supply drinking water to the people in the city. He spent a lot of money and got a big water tank built in that city. That tank was beautifully designed and from the tank he laid out taps in all the streets in the city. He wanted such a sacred project to be inaugurated by some big political personality such as a Minister or a Governor. This person thought that because water is the basis of life, this inauguration should be done with a lot of publicity and pomp. He decided that this important person should open one tap first on a ceremonial occasion. In order that the particular tap to be inaugurated by the high dignitary should look good, he got it made out of silver. The Vedic scholars were invited to recite manthras on the occasion. He also arranged for some auspicious music on the occasion. He welcomed the

Governor and requested him to open the tap amidst the auspicious music and chanting of the Veda manthras. The Governor opened the tap but not a drop of water flowed out of it. Everyone was surprised and began to enquire why water was not flowing even though a big tank was built and the tap was also made of silver and there was sacred music on the occasion. They ultimately found that there was no connection between the tap and the tank.

In the same manner, we have the big tank of God which is filled with His grace; we also have devotees in the form of taps but the connection between this tap and the tank which is God's grace is missing. If there is no prema, how can grace of the Lord flow? The pipe which connects the devotion of the devotee and the grace of God is the prema. God is always an embodiment of prema and if the devotee is filled with prema, then prema can establish the connection.

Unless you have all these three - namely the devotion of the devotees, God who is the embodiment of prema and the link of prema between the two - a connection cannot be established. God, who is the embodiment of prema, can be attained only by prema and not by any other method. Water mixes easily with water and oil mixes with oil, but oil cannot mix with water. Hatred is like the oil whereas prema is like fresh and clean water. Thus, we can mix pure water like prema in a devotee with the prema in the Lord. That is the only thing you can do. Prema is present in everyone. We should make an attempt to experience that prema.

There is an example for this which I had given once before. I am giving it once again. Suppose we put water in a cup and add sugar to the water. The sugar settles down at the bottom. When we take water from the surface, it will be tasteless; but if we take a spoon and mix the sugar which is at the bottom, then every drop of water will taste sweet.

In this analogy, our heart is the cup and divinity is like the sugar which is at the bottom of the cup of our heart. Our desires of the world are like the water on the surface of the cup. When we drink the water from the surface we do not find it sweet. Therefore, we have to use the spoon of buddhi and mix it by

way of sadhana. As a result of this stirring, the divinity in the form of sugar which is at the bottom, will come up and get mixed with the worldly desires and then you will find that even the worldly desires will turn sweet. Those people whose sadhana cannot stir up the divine sugar will find the superficial water tasteless since all the taste of sugar is at the bottom.

The process of mixing the divine sugar and the worldly desires is called Yoga.

The path of Yoga is to control the desires of the mind. Alternatively we may take the divine sugar which is at the bottom of the cup and make it flow in all the organs and this is also the path of Yoga. In this context, you should believe that this act of making divine sweetness flow into all the work you do is Yoga. The physical exertion which you put in with your limbs will give you physical health but whatever exertion is there in the heart and mind will result in spiritual health and a combination of the two is Yoga.

30. Education Should Not Make One Neglect One's Parents

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Students!

For the past one month we have been learning many things about Indian culture. We have also learnt that for all our culture, the source is the Veda.

There is a sacred meaning for every manthra in the Veda. It is necessary for students to know about these aspects. Also, we have understood, to some extent, the inner meaning of the Vedas. It is only by understanding the inner meaning of the Vedas, is it possible for human nature to blossom and flourish. It is necessary to recognise the truth that fulfilment of man's aspirations and his pleasures is not limited to worldly aspects. Permanent happiness and bliss are things which have to be generated from within your heart. They cannot be brought from outside and given to you. These are things which you cannot search for and obtain from the external world. Such education which cannot confer bliss and provide the security and firmness you seek, cannot be called true education. Only that education which can give you bliss in your heart, peace in your mind and happiness in your life is true education. To convert education as a prop for your life and a breadwinner is a mistake. Your life itself should give you the strength to live. Education should not be made a breadwinner. There are crores of people in this country who are not educated and are still living a good life.

To think that education is necessary to enable man to live is quite wrong. Education should enable you to lead an ideal life and set an example to others. Your knowledge is not to be used just to fill your stomach. That education is the correct type of education which enables you to lead an exemplary life and provide you the discrimintatory power. Education should promote humility in you, should enable you to become more humble than the uneducated person. It should enable you to serve your mother, father and country selflessly. If you become a selfish person and simply acquire degrees

which become a burden on your shoulders, that kind of education is of no use.

Selfishness, exhibitionism and immorality are seen in an extensive measure only in the educated class of people today. Education that makes you proud and removes all the good qualities such as humility and simplicity cannot add to the prosperity of the country. It can only cause harm to the country and create confusion and trouble. As you become more and more educated, your ideas should become broader and broader. As our knowledge increases more and more, humility should also increase more and more. You should be prepared at all times to spend your energy in providing help and encouragement to others. The moment a student acquires a degree or two, he becomes a burden to his own parents. He brings tears of sorrow to the parents. The father of the house struggles hard even in his old age to provide for the family. In spite of the son being aware of struggle, he does not raise even his little finger to help him.

This kind of education which makes one not to serve even his father, how is it going to help him serve the country? Mother and father would have struggled and starved on many occasions to feed and support their son as a student. When the parents are in difficulty, if the son would not do anything to help them and relieve their distress, but eats and sleeps like Kumbhakarna, it is utter selfishness. What is the use of education which he has received if it does not teach him to look after the welfare of the mother and father when they are in difficulties?

Pavitratma Swarupas, students!

Do not join the company of such youngsters who are doing bad things. Remember the sacred Indian culture and Indian traditions. I am hoping that by not joining this band of youth, you will maintain the culture and traditions of Bharath and you will proclaim its greatness by putting it into practice. Use all the strength of your mind, body and speech to do hard work and get results of a good kind. If we do not come forward and involve ourselves in hard work, then the country itself will deteriorate. In this workshop of the universe, a group of people is like a machine and in this machine each person

is like a small part. In this workshop, whatever duty is allotted to an individual, it must be done diligently, however small it may be. If you fail in your duty, not only would you harm yourself as an individual, but you would be harming the whole country in which you are living.

The culture of India teaches you the aspect of Soham. It does not approve of idleness or sloth.

Laziness is dust and rust, whereas selfless work is rest and the best. If you really want rest, you should involve yourself in work that is ordained by the scriptures. If you do not work during day time and exert your body, even if you go to bed in the night you will not get sleep. You will simply be tossing around in the bed. On the other hand, if you give the necessary physical exertion to your body, you will get rest and in this manner rest follows hard work.

There is a saying that one who cannot sleep well will be having all kinds of bad thoughts and schemes. If you sleep well, there is no room for such bad planning in your mind. Thus, you young people should work hard and bring good name to your own home, village and to the society to which you belong and thereby bring good to the whole country itself. In the old days, those who were enrolling themselves as students of the Vedas were involved in doing hard work and thus had developed good qualities. Their parents were also happy. Today's education is such that even the teachers do not understand the lessons they are teaching. It is not giving us peace of mind or security in the daily life.

The Vedic learning is not like that. Whosoever wants to learn the Vedas has to necessarily undergo physical exertion and should not waste even a second. If an individual wants to learn thoroughly all the sections of the four Vedas, he will have to spend nearly forty-eight to fifty years. There are thirty-one sections in the Rig Veda and one hundred and one sections in the Yajur Veda. There are a thousand sections in the Sama Veda. There are nine sections in the Atharvana Veda. For learning each Veda, it would take at least twelve years, and for four Vedas it used to take something like fifty years and for

these fifty years the disciple had to remain in the guru's ashram.

Many people used to feel that it is difficult to learn all the four Vedas. Hence, a number of students used to confine themselves learning one or two Vedas. Also, those who were not able to completely learn even one Veda would learn a few sections depending upon their family tradition. Learning only a few sections of the Vedas has been referred to as swadhyaya. Swadhyaya refers to reciting what is customarily natural to him. This word is not used in a narrow sense. There is a meaning here for swadhyaya, that is to be able to recite what is necessary for understanding Brahman.

Swadhyaya does not mean reciting Veda with a selfish desire to earn reputation or money. Unfortunately, today one does not learn or recite Veda for the noble purpose of realising the supreme being. Most people recite Vedas either for getting monetary benefit or reputation or for some selfish reason. That is why the power of the Vedas is on the decline and people's faith in the Vedas is eroding. In the ancient times, the Vedic scholars had the ambition of realising the Atma thathwa, which was the real purpose of learning the Vedas.

In the early years, when one would be doing all the karmas prescribed in the Vedas, he would be called a vasuvu. Later when he begins the practice of the Vedas and takes to swadhyaya, he would be called a rudra. Vasu, the student of Veda moves on from the early years to the time when he is doing upasana and is called rudra and then he moves on to the stage of wisdom or acquiring jnana. Then he is called Aditya. This aspect of Aditya, when he is in the final stage of acquiring wisdom, is also referred to as swadhyaya. It can also be stated here that the stage of Aditya is associated with the stage of Bharatha. In the intermediate stage of upasana or rudra, Saraswathi is present.

In the early stage, Vasu has to be identified with the aspect of Ida. This disciple of Vedas or of the vedavidu has also been called Swasa. For this word swasa, there is an alternative meaning called sister and for this feeling of the sister the other name given is Saraswathi or Bharathi. The same Bharathi has also been called Deepti. As was mentioned yesterday, the kind of inseparable

relationship that exists between the Sun and the Sun's rays also exists between Bharathi and Bharatha. Thus for words like Bharatha, Bharathi and Bharathi, the Sruthi has been giving meanings which are synonymous with each other. When we want to understand the aspect of God, it will be possible for us to come to a conclusion only when we understand the meaning of Bharathi.

As the next step, it is only when we understand the meaning of Bharatha that we can say proudly that we are citizens of Bharath and that we understand the meaning of that word. The students of the Vedas who really understood the Vedas, or those who understood the real meaning of the Vedas were prepared to sacrifice anything and everything. The kind of devotion which they used to proclaim cannot be described easily. That could only be experienced. They could never be described easily either by words or thoughts. But the devotion of today is continually changing. What there is in the morning is not there in the evening and what there is in the evening is not there the next morning. If one's desires are fulfilled, he will praise the Lord very much; but, if one's desires are not fulfilled, there is no room for any respect for God in the mind. Whether it is loss or gain, our faith must be unshakeable. This kind of faith is also called ananya bhakthi. We must be prepared to accept failures as well as successes with equanimity.

There is a small story to illustrate this point. There was an individual who had a desire that others should accept him as a great devotee and so he was using several exhibitionist methods. Everyday he used to go to the temple early in the morning and sit with closed eyes doing some japa. This individual used to sit till very late and long after all the other devotees had left. Because of him the priest also had to remain late in the temple and return home very late. This priest was feeling that he was being detained every day and was wondering how he could attend to his normal duties if he was detained like this every day. At the same time he was not prepared to disturb this man who was sitting in deep meditation. He thought that there was something strange in this person who was sitting in the temple late every day as if he could not do it in his own home. He thought that there must be definitely something wrong about this individual.

The priest with the intention of finding out the truth behind all this went behind the idol and said, "I am very much satisfied with your devotion and will take you into myself." The moment this devotee heard this, he thought that God was really speaking and was so much afraid that he never came to the temple again.

Our devotion and our attitudes today are of this kind. If you really want relief from this life, then even while God is prepared to take you away any moment, you should be prepared to give up your life and become one with God. If you do not want this and you still want to become a realised soul and merge in God how is it possible? While it is necessary for you to plan for your future, you must not have a fear of death. Do not be afraid of death, do not forget God, do not get yourself involved too much in this world. It is necessary for you to remember all these three and have faith in the divine.

Therefore while you are doing work, fill your heart with the thought that Ida is the presiding sacred deity. When you are in sadhana and entertaining good thoughts, remember that all the words that are coming out of your mouth are coming from the Goddess Saraswathi, the Goddess of speech. Instil the aspects of Ida, Saraswathi, and Bharathi in your heart and get them firmly implanted in your mind and have faith that these are responsible for all your actions.

It is not easy for anyone to understand and unravel the strength and power of God. All the descriptions which we give of the Lord are not really descriptions of the strength and power of the Lord but are merely being given for our own satisfaction. They are not the true description of the infinite strength of God. To some extent you must understand the limitations of your own speech and strength and you must be prepared to do your work consistent with your strength of thought word and deed. But today we are hesitating even to utter the name of the Lord. We are willing to utter useless and purposeless words.

At one time, there was an individual who had great respect for our traditions. He had one son. This father who was tradition-bound, performed the Upanayanam of his son. While putting the sacred thread, he told his son that

he must chant the Gayatri manthra at least one hundred and eight times every day. Unable to bear the pressure that the father was bringing on him, the son was repeating the Gayatri manthra under compulsion. As time went on, the son wanted to decrease the number of times he had to repeat the Gayatri manthra. One day the father remarked, "It looks as if you have not been repeating the Gayatri properly. Let me see how you do it today." At first he did repeat the Gayatri manthra properly and thereafter he simply said "Ditto, ditto." Not knowing what this means, the father asked him what "Ditto, ditto" meant. The son said that it refers to the fact that the same was being said several times. This word "ditto" has no specific meaning and in turn the original sentence also turns out to be one which has no significant meaning. The father was very much upset at this and lamented, "Oh what a son have I got. He is not able to repeat even the Gayatri manthra." He thought that he should somehow bring him back to the old traditions. This boy went to the college, passed out of the college and even while he was in college he corresponded with institutions abroad and arranged to go abroad. The father was very desirous to see that the son maintained the traditions even if he went abroad; and so he told him that he should try to chant the Gayatri manthra every day even while living abroad.

The father wanted the son to return from foreign countries with good qualities. Hence, he took the son to the Devi temple and asked him to pray to the Devi so that he may return with good qualities. Although unwilling, the son prayed to the Devi because he thought that if he prayed to Devi his father would let him go abroad. He therefore offered his prayers to the Devi and went abroad. After living for three years abroad, he changed his mind and did not want to return to India. However, because of the father's pressure, he reluctantly returned to the mother land.

Since the son was returning after a long gap of three years, the father and mother went to the airport with great hopes to receive their son. But they were very much disappointed to find their son speaking to them in a foreign language. It looked as though he had forgotten his mother tongue. The Mother requested her son to speak in Telugu as she was not able to understand the foreign language, but the son immediately replied that he had

forgotten his mother tongue. The father was very angry and was feeling hurt, but he controlled himself as he felt that he should not displease his son as soon as he landed from a foreign country. He controlled himself and sarcastically told his son that he was glad that atleast he had not forgotten his father and mother, even though he forgot his mother tongue which he had been speaking from his childhood. He felt thankful for this.

From the airport, the parents took the son directly to the Devi temple to offer their grateful thanks to the Devi for having brought back the son to his country. Before going inside, the parents asked him to remove the shoes, but he said that he cannot walk if he removed the shoes. The father was again very angry at this and he asked his son why he was so proud even while going into the presence of the Devi, and he said that it was a shame that he forgot the traditions of the country. Somehow, yielding to the compulsion of the father, the boy removed the shoes and was going into the temple; but as soon as he entered the temple he addressed the Goddess and said, "How are you, mummy, how do you do?" He wanted to give the Goddess a hand shake. The father was very angry and in spite of the fact that he was in the presence of the Goddess in a temple, he gave the boy two or three good beatings. The youth of today are developing attitudes which are more or less like this. One who forgets his mother land, his mother and father and his divine and noble traditions cannot in fact be called a human being.

In this story, since the father belonged to a time when the traditions were respected, as soon as he realised that the son had gone astray, he hit him hard.

Unfortunately, the parents of today would have taken a different approach and felt proud of the change that has come over the son. In fact they would have felt happy that their son has become very modern, so modern that he has even forgotten his mother tongue. This is the unfortunate situation today. In several cases it is the parents who are responsible for the wrong path which the children are taking to. The responsibility for ruining the children squarely rests with the parents. They must learn the correct attitude they should take to put their children on the right path. The children will accept the

advice given by the parents and will take to the right path only if the parents conduct themselves in a correct manner.

Teachers who wish that their students should go on the right path should themselves practise what they preach to the students. Today, in my assessment, the students are faulty to some extent, but the teachers and the parents are largely responsible for this pitiable situation in which the students are.

It is in this context that Kabir in one of his famous songs advised Dil me Ram, hath me kam. Here the dil or the mind is like the tank, and out of the tank will come good water; and devotion is like the pipe and out of the pipe will come good water if the tank of the mind is filled with good water. The teachers and the parents are like the tank and it is only when the teachers and the parents have good ideas and adopt good conduct, out of them will flow good ideas to the students.

Giving the students excessive and uncontrolled freedom and more money than they really need are the primary reasons for this state of affairs. When the son requires a hundred rupees, if the parents give him a hundred and twenty rupees the surplus of twenty rupees will be used by him for a wrong purpose. On the other hand, when the son wants a hundred rupees, the father should give him only ninety rupees. Only then will he take to the right path. Such a restriction will at first appear to be harsh, but as time goes on, they will find that this very restriction is helpful to them later in their life to develop strength of character.

Students!

You must understand the purpose for which the various traditions are laid down. You must also understand the significance the language in which they are conveyed. You must learn to respect your parents. You must also be able to put all these things into practice. In future, you will have to shoulder many responsibilities. You must learn to explore how you can deserve God's grace and distinguish good from bad. I am hoping that you will have all these

capacities and earn God's grace. It is not enough if you have devotion to Swami. Your prema towards Swami is not necessarily going to result in Swami's prema on you. Unless you find ways and means by which you can earn Swami's grace, your effort is useless.

You should follow a path by which you will be able to experience and enjoy prema. To know the path by which you will receive prema is more important than simply saying that you have prema. Your prema alone is simply like one-way traffic. If your prema results in your receiving prema from the other side, then it becomes two-way traffic. It is give and take. If you have good ideas, develop good thoughts, and adopt good practices, then you do not have to ask for God's grace. God by Himself will shower His grace and prema as a reward for your good conduct.

31. Words Relating To God Alone Constitute True Poetry

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Oh man, just as you cannot see the stars shining during the day, you are not able to see God who gives you prosperity, as a result of your ignorance. Just because of this, do not think that God does not exist. Your inability to see Him is a result of your ignorance.

There is no death for the two great qualities Sathya and Dharma, Truth and Righteousness. Do not think that people who are teaching and propagating Sathya and Dharma are dead and gone. Do not also think that people who have faith in the Atma thathwa are not available on this earth.

It is the seeds which they have sown earlier that sprout and give rise to great men in this world. Truth is Eternal; Dharma or righteousness will always be victorious.

I have been searching and I have been searching then and now for a single person who has true human qualities.

In the old days, even worldly weapons used to be closely linked with Vedic manthras. There is a nice example for this. The weapons used by Arjuna in tackling the magical demon or maya kirataka have been explained to us in terms of the words of the Veda. Those weapons have been described by a Sanskrit word geerbana. If such weapons are not used with a sense of discriminate discipline, self-control and with right attitude or position, they become powerless and useless.

In the old days, the power of the weapons depended on the manthras. It was

necessary for the person who wanted to use them to follow certain spiritual rules and Vedic injunctions.

In this context there is another aspect which we must recognise and appreciate. We have already learnt that the life principle in a person is called vasu in the early years and in the intermediate stages, it is referred to as rudra and in the later stage the same has been referred to it as Aditya. In this context, we have to examine what exactly is meant by early years. It is appropriate to call the first twenty-four years of one's life as the first period. The next forty-four years of one's life will be referred to as rudra. The remaining years or the third period of his existence will be referred to as the last or third period. It is in this context that the Sruthi has stated that the total life-span for a man is one hundred and sixteen years. Thus the three periods - vasuvu, rudra and Aditya - put together, account for the one hundred and sixteen years of a man's life. This period if spent according to the Vedic injunctions can be referred to as a life of happiness.

Since life-span of a man is taken to be one hundred and sixteen years, it is necessary to recognise all the aspects that contribute to this life-span. This is what the Sruthi has laid down. Since the first twenty-four years relate to vasuvu, the commandments laid down by vasuvu form part and parcel of one's discipline and one has to necessarily obey the commandments.

In the next stage of rudra if we look at the origin of this word, we realise that it is a deity who is associated with sorrow. This is how the word rudra or its equivalent rodana (wailing loudly) signifies that all life forces function on account of divine strength. For instance, as soon as a child is born we expect the child to cry loudly. In fact, if it does not cry loudly it implies that all the life forces are still silent. It is only when the new born child is able to cry loudly and freely that we come to the conclusion that all the life forces in the child are functioning normally. We think that there is going to be some disaster for the child if it is not crying properly. This has to be interpreted as saying that the newly born child is proclaimed to the world with rodana or a loud cry. This is the power of rudra. The meaning of this is that God is present in that child in the form of rudra and by uttering a loud cry God is handing in the rasa or

the life force to all the organs in the form of rudra. There is an alternative name Angirasa for this situation. Since God takes the task of giving the life principle to all the organs in this case He is called Angirasa.

The child that is born proclaims itself its arrival in the world with a loud cry and the same child will end its life also with the same cry. This individual who is born questions himself with a loud cry, "Who am I?" "Who am I?" When the same person ends his life, he ends it by crying, "Soham, Soham". The individual who begins his life by asking the question, "Koham" or "Who am I?" ends his life by finding the answer to the question saying, "Soham" or "I am He", this process of realising one's true nature is called Vedavid or one who knows the Veda. It is in this context that divinity makes one utter a loud cry and is in this aspect called Rudra.

In common parlance we understand rodana as something connected with sorrow or pain. This, however, is not the correct understanding. Here, we must understand that divinity is being expressed by one's breath - by inhaling and exhaling. God is expressing himself by means of the loud cry and that is why he has the name Rudra which has its origin in Rodana. In calling this sound which comes with a view to protect one's own body by the name Rudra, there is an inner meaning.

We generally associate the word rodana with something which causes pain or suffering to the body. That is not the correct meaning here. This period of Rudra has been mentioned as the intermediate period and we have to understand this word to mean that in this period divine energy is being handed down to you.

In the third stage of one's life named Aditya, just as the sun takes away all the essence out of water in the form of vapour, so also Aditya extracts the life force out of all the organs in the human body in this period and therefore this is called Aditya. Here we have to understand the significance very carefully. When the rays of the sun fall on the salty ocean or impure water, the sun leaves the residue or the impurity behind and only takes out pure water in the form of vapour. On the same analogy, when we say that Aditya is taking away

the life force from our organs, he is leaving behind all the bad thoughts, bad qualities and bad work and taking away only your good qualities and good ideas in the form of essence. The inner meaning here is that the good and noble ideas that you have are going to be imprinted on the heart of the Aditya or the sun of your life. We should understand here that the impure thought in you is not going with the Lord in this period. Therefore individuals who want to reach God and become one with Him or merge in Him should see good and do good in their lives. It is only the impure portions of you that are left behind and are stuck in the world. The Sruthi teaches us that impure thoughts are not taken by Aditya. It is only the sacred ideas that are taken by him. The Veda preaches such noble and sacred thoughts and ideas.

Since Veda has emanated from the Paramatma Himself, it was considered as a poetical text. The work of a poet takes the form of poetry and this is the meaning in calling the Veda a poetic text. This poetic text of Veda was composed by Paramatma Himself as the author and therefore the divinity of Paramatma as well as poetic beauty are both to be found in the text of Veda. The Sruthi has declared that since the Vedas had emanated from the Lord, the poetic texts are regarded as the outcome of the Lord and God is here regarded as a Poet par excellence who composed the Vedas.

In this context, we should analyse what is it that characterises a poet. Here, a poet stands for one who is able to visualise in one moment the past, present and future. The poet is one who has this capacity. It is in this context that the Bhagavad Gita has extolled the Lord as a kavi (poet), as a purana and as an anusasita or one who lays down the metre. During the past one month, those of you who have been reciting Purusha Suktha must have learnt that the word kavi can be applied only to Paramatma.

In addressing Paramatma as a poet, the implication here is that he has handed down to the world some selfless and spiritual texts which are full of noble ideas. That is why he has been called the poet. That which is intended to look after man's welfare and contains the noblest of ideas and that which contains the aspect of the Atma alone can be called true poetry. It is only in the context of the divine poetry contained in the Vedas, that the word kavi

becomes significant. However, today even those who write a few meaningless words and produce a few useless sentences are also called poets. Everyone is not eligible to be called a poet. It is only he who is well versed in the Vedas and has the capacity to visualise God in his mind can be called a kavi. Whatever words or writing which come from an individual if they come in the form of vedavani from the depths of his heart having a divine aspect, can really be called poetry.

It is in this context that the text of Bhagavatha, which describes the divine leelas of God, has been acclaimed as one of the greatest texts. Potana, the author of that Bhagavatha, himself declared "the words that emerge from my mouth describe the divine leelas of the Lord; the Lord who is making me utter these sacred words is none other than Srirama; why should I speak anything other than the Lord's story? I will narrate only His story since it liberates the mankind from the cycle of birth and death". That is why the Bhagavatha has become a masterpiece of divine poetry.

If anyone writes with ego and if while writing he thinks that he is a scholar and is doing something extraordinary or if he does it with jealousy, that work can only be described as exhibitionism and it cannot be poetry in the true sense of the word.

The students possibly know that Saraswathi's picture in our mind is one in which she is wearing clean, white and pure clothes which is a symbol of purity. It is in this context that we say Suklambara dharam Vishnum etc. Saraswathi is the goddess of speech and her name is synonymous with Vedavani. This is the reason why it is said that if one's words come from the depth of his heart and are selfless, then it can be concluded that these words are coming from the goddess of speech and constitute true poetry.

One may ask why we have brought in Vishnu here in the saying, Suklambara dharam Vishnum. The concept of Vishnu here is not the traditional description of Vishnu with the conch, wheel and mace. The word Vishnu here signifies the aspect of omnipresence. There is another word coming here and that is sasivarnam and this stands for the colour of vibhuthi. Traditionally vibhuthi

symbolises divinity. This fact is obvious from the various ways in which Easwara is described. One of the descriptions of Easwara is that his entire body is smeared with vibhuthi. The colour of that vibhuthi is greyish white (sasivarnam). This simply means that amongst the several strengths which Easwara possesses is the strength of maya.

There is yet another significant meaning for this. What remains of the human body when it is burnt away is a small quantity of ash. The human body consisting of different organs--the senses of action and the senses of perception, undertaking ever-so-many activities while it is alive, is burnt away after death like a piece of firewood and is reduced to a small quantity of ash. You can purify or transform any matter with agni or fire and all matter is reduced to ash ultimately. The Vibhuthi is a sacred substance and its colour or form does not change further. If you burn iron, it reduces to ash; if you burn wood, it reduces to ash; if you burn the human body, it reduces to ash; if you burn anything, it reduces to ash. Thus, ash is the ultimate substance which does not change its form. When it is burnt, it still remains as ash. The one thing that remains permanent and which does not change is the ash.

This is the lesson one has to learn and constantly remember. It is in this context that several pundits take this ash in the name of the five different elements and bear it in the centre of their eyebrows. The meaning of this is that all the elements in the world are identical with ash. What remains ultimately as an unchanging substance is the ash and this is the reason why Easwara himself wears ash all over His body.

Ash is the only substance which is symbolic and equivalent to God and that is the reason why I create and give vibhuthi to the devotees who come to me. This is to convey to them that ash is permanent and even liked by Easwara. Since the aspect of Vasuvu, Aditya and Saraswathi are all present in this ash, it is neither pure white nor dark but is a combination of both these colours and is described as Sasivarnam.

You are all familiar with the word Chaturbhuj. In one hand, He holds the wheel of time, and in another, He holds the conch, a symbol of sound, and in

the third, He holds a mace, a symbol of physical strength and in the fourth, He is holding the lotus, a symbol of the heart. This is the meaning of the four divine hands holding time, sound, strength and heart and this is why He is called Chaturbhuja. In the insignia that are given to the Lord, the chakra represents the wheel of time, the conch represents the aspect of sound, while the gada or mace represents the physical strength and the lotus represents the heart.

We have understood easily the meaning of the word Chaturbhuja, and the next name is Prasannavadana and this signifies the aspect of the ever-smiling face of the Lord.

While true poets thus describe the Lord with devotion and purity in their hearts, there are others nowadays who give perverted meanings for the same description of the Lord. They also call themselves poets. According to such people, Suklambara Dharam means one who carries clean white clothes (washed and dried clothes) and Vishnuhu stands for omnipresent or that which can be seen everywhere and Chaturbhujam is taken to mean one with four legs and prasannavadanam is interpreted as expressionless and resigned countenance. They have concluded that that which has an unchanging and expressionless face, that which moves about everywhere aimlessly, that which has four legs, and that which carries white clean clothes is the donkey. Thus, they equate Lord Vishnu with a donkey. People who give such twisted meanings to sacred poetic expressions are the real donkeys.

When we talk of poetry, it should describe sacred things and should give us noble ideas and an elevating experience. Only such can be called poetry. Everything that is written cannot be called poetry. But today it is unfortunate that individuals who give such twisted and incorrect meaning to various sacred words, and who defile sacred dharma and duty have become several in number and because of this all faith is disappearing and disbelief and lack of faith is taking its place.

Pavitratma Swarupas! students,

It is absolutely necessary that you should fill your heart with ideas which are divine. You must think that the words are coming from the seat of Saraswathi in your body. You should also think that any work that you undertake is arising from the seat of Aditya or Bharatha within yourself. Our whole life is intertwined with the aspect of Ida, Saraswathi and Bharati. It is necessary that you should use your physical body for fulfilling the purpose of your life which is to remember the commandments of Ida and the words of Saraswathi. Also, remember that the words that you utter come from Saraswathi and are thus sacred. Remember also that you should undertake sacred work that will take you close to the aspect of Aditya.

What you have heard in the past one month has two important aspects that is Bharatha and Brahman. Constantly contemplate on them and recapitulate again and again. Remember the inner meaning of these words and put into practice. It is only when you put them into practice that you will be able to propagate these ideas to others with whom you come into contact. If you only hear what is told to you and do not put it into practice you will only be hearing all your life and you will not be putting anything into practice. Put into practice what you have listened to and prepare yourself to listen to more good things. These two words Bharatha and Brahman are not limited to a particular time or country or a community. They are not limited to any one sex or religion. They are very much wider in application. They do not relate themselves to either the brahmacharya ashram or the vanaprastha ashram or to the grihastha or sanyasa ashram. They refer to the totality of life. They do not refer to one individual or one country. They refer to the whole of mankind. They are broad ideas and refer to all countries and to all times.

You should get rid of all the narrow ideas that you might have had in your mind earlier. All these days I have been talking to you about things which are essential for you to lead your normal daily life in this temporal world. I have also stressed certain aspects of the spiritual world. Thus I have spoken about the material as well as the spiritual world. In the few days that are left, I will join you wholeheartedly and sing with you, play with you and talk with you and in this way I will be able to communicate to you what is here at Brindavan and why you have spent all your time at Brindavan. You should also know

who is in Brindavan and what is the aspect of the person that is heading this Brindavan. I hope that in the next two days, I will communicate to you the answer to the question - Who is Sai Baba? - by being one with you, by mixing with you and by talking to you. In this manner I expect to give you immense happiness and send you back with pleasure to your places.

32. Who Is Sathya Sai Baba?

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Giving the appearance of a strange person, having a basket-like hair on his head, showing no signs which indicate any particular religion or sect, with no specific mark on his face indicative of any particular caste, he appears quickly in a moment and vanishes equally quickly, then suddenly comes into your presence, wearing a robe that comes right down to his feet, and sometimes covers the feet and sometimes does not cover the feet. Inherent beauty and attractiveness are obvious in his playing and singing. These are the aspects of Shiva Sakthi that are contained in him. Neither his hair nor any particular mark on his body, nor the kind of robes that he wears give any clue to his divinity. All these signs point to the young Sathya Sai as he appears in his external form. He always smiles. **In him, you will find the aspects of Shiva and Sakthi.** How is it possible for anyone to understand the secret of Sathya Sai, whose form answers this description?

Students, boys and girls!

During the last several days taking the aspect of the goddess of learning and speech - namely Saraswathi and names like Bharatha and Prajapati - we have understood their significance. It has been said that many people from time immemorial have been desirous of knowing what God is and what, if any, are his attributes. What are his special powers and strengths? This is the kind of enquiry that has been going on for many millennia.

There are replies to these questions. Maharishis in ancient days, did thapas and got answers to these questions. They realised that the self-effulgent Lord is very much present within their ownself in the form of Prajna. They also

realised that what they seek to know in the external world is present within themselves in each individual in the form of Prajnana. By using one's external vision one can certainly realise this divinity to a limited extent. But, by using one's inner vision, one can realise Him as the very essence of Atma. This is what they understood and taught people.

The two words that are used in this connection are charma and sarma. These have been mentioned before and you have known the essential difference between these two words. Sarma stands for Ananda the inner bliss whereas Charma is an outer cover, that is skin which covers the human body. This has been created to protect the inner organs of the human body. It is, however, not meant to hide the human nature. The individual who realises or recognises that the human body is an implement intended to realise the inner aspect of sarma or bliss is on the right path.

We have already learnt the methods by which we can experience this bliss and happiness. Mere knowledge of how to acquire this bliss is not going to bring it to you. It is only when you are able to put such knowledge into practice that you will be able to enjoy the real bliss. If you want to find precious stones, you will have to look for them in the midst of dust and rubble in the earth. If you search for the precious stones on the surface of the earth, you are not going to find them. This body is equivalent to dust and in this body alone can you find the Lord. Man's duty is to make such an attempt by which he will find the jewel of the divine aspect in this human body.

Today, man's efforts are like taking a golden vessel studded with precious stones and using it to cook some daily food. The human body containing the divine jewel of atma thathwa is being used to fulfil one's base desires. Will there be a fool who will take a golden plough to till a fertile land and finally put useless plants in it? Will there be a fool who will go round the city begging for food when tasty food is available in his own house? In the same manner while sacred peace and happiness are present in your own heart, is there any meaning in your going in search of them everywhere else except turning inwards into your own heart? It is foolishness to look for Paramatma elsewhere. While we regard God as omnipresent, in practice, we are looking

for Him everywhere except within our own heart.

The Puranas described Paramatma in ever so many ways and having such and such attributes. All these descriptions arise from their own internal feelings and the picture of God that they have created for themselves. There are very few people who can describe the real nature of the Lord. While the Lord is present in everything and is responsible for everything, it is not possible for anyone to understand the full significance of the Lord. Everything is God and every aspect of creation is a facet of God. While stating and saying that God is present everywhere but looking for Him in some specific places is not correct. It is meaningless.

All these statements by different people depend on their own ideas, their strengths and weaknesses, their likes and dislikes. Depending on their whims and fancies, they have been giving various descriptions of the Lord. What is perceived by them in the world and what constitutes their own daily experience form the basis for their description of Paramatma. However, it is not possible for any of them to give a correct description of the Lord. In fact, those who had really experienced the glory of the Lord cannot and will not undertake to give a description to others. For one who did not overcome his own weaknesses, his desires and qualities, to describe God as having such and such form is not correct. Such descriptions are hollow. When an individual is himself subservient to gunas, how is he going to recognise the Lord who is above gunas and give a description of Him? Thus, when such an individual describes God, it is not based on his own experiences but, what he has read in the books written by others.

The ocean is very deep, vast and infinite. From this ocean, an individual can draw water to the extent of the size of the pot which he carries and nothing more. Each person is bound by certain limitations. They will be able to grasp only a particular aspect of the Lord and they think that that particular aspect represents the total picture of the divine.

How can the infinite nature of Divinity be confined to a limited space? The devotees of Vishnu proclaim that Lord Vishnu is the greatest of all. The

devotees of Shiva proclaim that the aspect of Shiva is the greatest. The devotees of Ganapati say that Ganapati is the greatest of all deities. The devotees of Sarada vouchsafe that she represents the best aspect of God. The devotees of Allah proclaim that he is the greatest and the mightiest. Still some others say that all are the same. How can anyone say who among the different forms of Divinity is the greatest? What could be the true picture?

I wish to quote a nice example in this context. Seven blind people approached a big elephant. One of them went near the elephant and touched its leg. Based on his own experience, he described that the elephant is like a big pillar. Another person touched the ear of the elephant and described the elephant as one big fan. A third person touched the tail of the elephant and concluded that the elephant is like a thick rope. Another person touched the stomach of the elephant and decided that the elephant is like a big wall. In this manner, each of the blind men touched and felt a particular part of the elephant and came to his own conclusion. Each one concluded that the particular part of the elephant which he touched is the total form of the elephant. They have been describing correctly and completely the particular part of the elephant which each one touched, but a single part can never represent the totality of the elephant. It is the combination of all these parts that can be called an elephant.

In this way, when people try to understand the universal religion, people are getting hold of some particular aspect and they are thinking that what they have got hold of is the total religion. The universal religion is really the totality of all these aspects of different people. It is the common harmonised content of all different religions of the universe. In all these components, the same kind of healthy blood must flow. It is true to say that prema or love is the blood that is flowing through all the religions of the world. There is only one religion and that is the religion of love. This love flows as a stream through all the religions and this is the essence of all the religions. Without recognising this essential stream of love that is contained in all the religions and by paying attention to only the external form and ritual, people have been quarrelling with each other about the greatness of their own religion. Those who aim at only the external form, cannot comprehend the full truth.

In the same manner, with regard to the nature of Sai as well, different people formulate different opinions based only on the external appearances. They do not make any attempt to recognise the fundamental truth, the unchanging permanent qualities of truth that are in Sathya Sai. All powers are under the control of Sai. Unfortunately many educated people who call themselves yogis, mahayogis, pundits and people who have all kinds of qualifications talk only of the miracles that I perform. They do not make an attempt to recognise the power and the true nature of Sai. Today many people who are educated and who are proud of the kind of education they possess come here but they do not realise the truth that is present here. They spend their time only in talking about their knowledge of the Upanishads, Vedas and Sastras. They do not realise that the very basis of all that they talk about is present here. They do not make an attempt to realise this truth. Many people attach great importance to their own knowledge and are anxious to exhibit their knowledge. Such people do not realise that they are right in a place which is the very basis of knowledge and that they should try and get the darshan of this basis rather than make an exhibition of their own knowledge.

When one looks at people with such an attitude, it becomes clear that they do not have any experience of true divinity and that what they have acquired is only acquaintance with several books. They do not have any knowledge of things that really matter. It is not possible for anyone to recognise the true aspect of God. From ancient time to the present times, although God appeared right amidst the people, it has not been possible for them to realise and appreciate the true nature of God. The reason for this is that they are deluded.

There is no limitation to my power. There is no reason to limit or confine my power and my grace to any one place. Infinite powers and grace are present in my hands. To state these things with regard to myself becomes necessary sometimes. There is no use telling people who refuse to know. For people who know, there is no need to tell them. But for people who know and yet do not know, it becomes necessary to present what I call my visiting card. Therefore, if today I have undertaken to tell you about myself, it is with a view to present you with my visiting card and not for any other purpose which you may be

having in your mind.

In the whole of our spiritual history, we find that only Lord Krishna had proclaimed his own divinity clearly in this manner. Even in the Avatar of Krishna, there was some apparent setback and there were some difficulties at certain times. But this is nothing unusual. It is only a put-up appearance and it is part and parcel of the divine aspect. Such setbacks are made to appear in order that people know that an attempt has been made, but became futile.

During the time of the Krishna Avatar, many kings enquired him as to why while he was present, the dreadful war of Mahabharatha should take place and why he should not try and prevent the war through peace negotiations. To this Krishna replied that he did make an effort, but it had not succeeded. This should not be interpreted as a failure for Krishna. Actually this is according to a plan which Krishna himself conceived. He wanted the world to see and know that he had made all possible efforts but the wicked Kauravas would not heed his advice. This way the people would also be convinced that efforts had been made but the Kauravas were wicked and so did not listen to Krishna. Thus, he conducted negotiations and showed to the people that the Kauravas were wicked and were not interested in having peace.

Depending on the nature of the country, upon the people and the environment it becomes necessary for God to enact such situations and pretend to do certain things. In this Avatar of Sai, there is no room for such deceptions and there is no place for such setbacks at all. What I have taken as a sankalpa will surely be fructified; but, I need not take on a sankalpa if I do not wish to. My own thoughts, sankalpas and ideas depend on how the devotees conduct themselves. My grace is available in full measure for the benefit of all the devotees. Since I move about like an ordinary individual talking and playing with you, many people do not understand my true nature. In this context, even people with great strength of mind cannot recognise the true nature of this Sai and the difference between the outward appearance and the real internal aspect. My objective is to establish unity in mankind and to reveal to them the aspect of divinity which is Brahman, the only goal which one should look for. It is also my duty to make you realise the kind of

relationship that should exist between man and man and that divinity is present and latent in all human beings. Persons are not going to become great merely by reciting Vedas and making speeches in a very flamboyant manner. Simply because I do not do such things, I am not going to become small. I have the capacity to solve the most intricate of problems but simply because I pretend not to have this capacity and talk as if I cannot solve the problem, it is very foolish for people to think that I am just a man of miracles and no more.

The miracles that I perform are the kind of feeling which an elephant has when a mosquito lands on its body. These miracles have an insignificant place in my totality. Sometimes I feel like laughing at the ignorance of people when they attach importance to my miracles. People talk of only such small things and forget the much bigger aspect in me. The most sacred quality in me is prema. This prema is immeasurable. However much a person may try, he cannot get a measure of the extent of my prema. It is immeasurable and unrealisable. Only such people who have recognised the existence of such prema in me can get some idea of who and what I am.

Students!

Realise and understand fully well that the only royal path to reach God is the path of prema. You will be able to taste this sweet honey of prema only at the lotus feet of the Lord. Such honey is available in the Lotus and it is not as if honey is applied to the feet of the Lord. When we refer to the word lotus, we must realise another significant meaning of the word. A lotus has its origin in the muddy waters and is born in the mud. Yet it does not assimilate in itself either the mud or the water. If there is no water, the lotus cannot survive even for a moment. The interesting thing is that even though it survives only in the presence of water, it does not allow water to get into it.

On the same analogy, human life is born in something comparable to mud, and grows in the material world which may be compared to water. Having been born out of mud and living in water and yet keep uncontaminated by the mud and water is the nature of the feet of the Lord. That is the reason

why all the different limbs of the Lord are referred to as Lotus - such as the Lotus feet, the Lotus eyes and so on.

Thus, whatever Paramatma does is without attachment and He is not affected by it. He is always clean and pure. His vision is always pure and His mind never tainted. A vision which is pure and a mind which is unwavering are the characteristics of the Lord. It is common experience that if one holds anything greasy in one's palm, the palm also becomes greasy and one has to wash it with a soap or shampoo. But remember that the tongue never attracts this greasiness even when it is used to eat the greasy material. Since the tongue does not attract greasiness, it is always considered to be pure. Such a tongue has to be used to utter only sacred words like Govinda, Madhava and so on. The tongue alone is entitled to utter these sacred words because all other organs let the grease stick to them.

It is customary for women in India to apply collyrium to their eyelids to beautify them. While applying this collyrium, no one allows it to stick to the eye ball. Just as the eyeball will not take the collyrium, our Sastras have told us that our vision should always be perfectly clear and should never entertain dark ideas. Another meaning for the word Jnana is vision. The Sruthi has taught us that the realisation of the aspect of non-duality is itself a vision. When we use the word vision, we imply that it is only the eyes that can see because no other organ in the body has the capacity to see. It is in this context that we understand that our vision itself is the Jnana Drishti. In addition to this, our vision has also been teaching another lesson. If any individual comes and stands in front of us, we can also see our own image in his eyes and he can see his image in our eyes. In this process, we note that to enable him to see his image, the eye is being used as the reflecting mirror. In the same manner, if we want to have a vision of the Lord, we will have to use the eye of wisdom as the reflecting surface. When we want to see the worldly objects, we open our eyes and see very well. If we are not able to see, we use glasses to help.

If, however, we go to a temple to have the vision of the Lord, we close our eyes and offer a namaskar. What is the significance of this? You go to the

temple, want to see God and then you close your eyes. You should examine the meaning of this. The physical eye is of no use in your attempts to get a vision of the Lord and you will have to use your wisdom eye or the Jnana Nethra. Closing your eyes implies that you understand that the physical eyes are not appropriate for seeing the Lord. It follows that all that you see with your physical eyes is untrue and only those who can use the eye of wisdom can get a true picture of Divinity.

In the court of Janaka, there used to be a practice by which he invited great scholars and conversed with them. The kind of conversations that were permitted in the court of Janaka were of three kinds. The first type is the argument or exchange of words. The second type is Jalpa, and the third is Tarka or logic. The first kind signifies the fact that the individual pays complete attention to what he wants to say and he can adopt any method to present his view point. The second method, Jalpa consists of using a Sastra or quoting from scripture and establishing one's view point with the help of such quotation . The third method, Tarka consists of using intense logic by quoting from the Vedas to confirm his ideas. This method is one of deep analysis and logically establishes what one wants to by quoting authority from the Vedas.

In this manner, arrangements were made to have three kinds of presentation in Janaka's court. Many reputed scholars used to enter the court. People who had several titles to indicate their expertise used to participate and were wearing Rudraksha symbolic of their scholarship. Among them was one scholar by name Ashtavakra, who was very young and ambitious. When he was trying to enter the court to participate in the deliberations, the elderly scholars thought that it was not befitting of them to argue with this young Ashtavakra. Such an attitude indicates intellectual arrogance and pride of scholarship. They tried to prevent his participation in many ways. But Ashtavakra was very stubborn and after praying to King Janaka, he was allowed to enter the court.

As soon as Ashtavakra entered the court, all the Pundits who looked at him laughed loudly. In return, Ashtavakra also laughed more loudly. The pundits were rather surprised because they thought that there was a valid reason for

their laughing, but they did not see any valid reason for Ashtavakra laughing. Ashtavakra was stopped by one of the Pundits and was asked to state the reason for his laughter. One of the Pundits said that anyone who sees the crooked body of Ashtavakra cannot refrain from laughing. Then Ashtavakra offered to tell the reason for his laughter if they wished to listen to it. He said that he had come to the court of Janaka to participate in the function when he heard that several scholars would be present, but he was forced to laugh when he found that King Janaka had mistaken such charmakaras to be real pundits and scholars. Ashtavakra used the word charmakaras which denotes the community of cobblers and at this all the pundits were enraged. Ashravaka said that he addressed them as cobblers because only cobblers can understand the nature of leather used for making footwear and they behaved like cobblers when they attached much importance to the skin covering the external body.

Pundits will be true pundits only if they are able to see inside the heart with their inner vision. On the other hand if people only look at the external form and give undue importance to it, they will belong to the same class of cobblers described by Ashtavakra. To always talk of the vibhuthi which I give or to talk of the things that I materialise and of the miracles that I perform is not correct. Even erudite people are not able to recognise my Divinity. Is this the result of their education? What value can we attach to their education when they are not able to see the inner and more important aspects but attach significance only to the other details?

Students!

You must not go that way. You must take a path by which you can see deep into my heart and experience the various divine aspects of mine. You must try to realise my omnipresence, omniscience and omnipotence. Do not be led astray by people who always talk of having got a locket or a watch or a ring from Me. These things are of little significance. If you can earn my grace, it is as good as getting the entire world. Do not talk of my miracles but talk of the prema which you can get from me by your conduct. This is what is most important and you must make an attempt to get it. When there is an

invaluable diamond in me, you must try and acquire that. What is the meaning in your wanting to acquire smaller things? You must not go away from this invaluable treasure. You must be as close to it as possible. It is necessary for you to take it and treasure it. You may ask what the necessity is for us to earn such a thing as divine grace and prema. In this context, it will be helpful to know the kind of love which comes from the divinity present in me.

I would have given a protective talisman to a devotee and that individual would have worn it either on his neck or somewhere on his body. You do not have to constantly think of Swami. He will be with you and looking after you, even if you do not have such a protective talisman on your bodies. My grace is always available to all people. The purpose of this talisman, however, is that if the individual wearing it is in some danger or difficulty, then the talisman will immediately bring to me in a flash the news and go back with my grace to him. This is the function which the talisman that I give performs. It constitutes a kind of link between the wearer and me in times of danger. Such material gifts have been protecting thousands of people.

To give a specific example, I can cite the case of a person who is right here now. In the month of April this year, he came with me to Bombay and took part in several programmes. However, on the last day he had to leave Bombay at midnight to go to a foreign country. He finished his work there and as he was preparing to return to India, he became ill and was unconscious. When he came to the Airport to board the flight, he did not have his ticket and the relevant papers with him. If one has to come from such a far off country, it would not be possible for one to do so even if one tried to get into the place stealthily and without a ticket. He was not conscious and he did not know himself. He searched everywhere but could not find his ticket and was in great trouble. At that time, the ring which he was wearing had brought the message to me in a flash. In one moment, the Airport Officer came and put him on the plane even without a ticket and he does not even know how he came to India.

There is another example of this kind in the case of a devotee from Calcutta

who used to stay in London and who came to this Summer School a few days ago. When I intended to give him a ring, he said that as he never wore a ring in his life, he might be excused. I insisted that he should wear the ring which I gave him. He replied that he would wear the ring as it would give him Swami's grace. He wore the ring and went to London. When giving him the ring, I told him that whatever dangers he might be in, such dangers would be passed on to Swami and he would be saved. If one looks at the terrific speed with which the cars move in London, one would feel much safer in an aeroplane. It so happened that the car in which this devotee was travelling was hit by another car and his car was badly smashed up and the parts of the car were thrown helter-skelter on the road and the whole thing was broken to pieces. So far as the occupant who was the devotee wearing the ring I gave him is concerned, he did not know what happened as he was sitting nicely on the ground in the centre of the road in apparently good shape. While he was so sitting, another car came to take him away and he looked at the ring which I gave him and found that my photo in the ring was completely smashed to pieces. By the time he reached home, he received a telegram from me. If a telegram has to go from Brindavan to Whitefield, it takes six or seven minutes at least, but within the few minutes the devotee took to reach his home in London from the place of the accident, the telegram was already waiting for him. The telegram said, "Be happy; I am with you. Do not worry about accident." He looked at the telegram and was very much moved. He immediately returned to India.

Why I am telling this to you young people sitting here is to make you realise that my nature is such that it relates to the heart. These external things and material gifts provide the link from heart to heart and they function when they are required to function. Such functioning and heart-to-heart experiences are happening not by ones or twos but by the thousands. In fact, such incidents are as many as there are hairs on my head. The purpose for which I have come is not to fulfil small desires or attend to the small incidents like what you have now heard about. There are great truths which I have to establish. There is a considerable change in human outlook which I have to bring about. No one can stop Me or deter Me from fulfilling the tasks for which I have come, namely the establishment of the one Eternal Truth. You have a

part to play in the fulfilment of the Sai mission which is ahead of us.

Establishment of dharma is the task to which we have to attend to immediately and I hope that you will all play your part, however small it may be, in fulfilling the Sai work. Since everything depends on truth, such truth is not something which has to yield to anyone. Untruth has to subordinate itself to almost everyone with whom it comes into contact. Truth will never be subservient to anyone. This form is the form of Sathya Sai who is the embodiment of truth. In the name Sai Baba the word Sa stands for divine and Ayi stands for mother and so Sai stands for Divine Mother. Baba means father. This name Sai Baba thus means divine mother and father. The words Sambasiva and Sai Baba mean the same thing. Sa Amba Siva means Divine father and mother and so does the word Sai Baba. Because there is the aspect of mother and father and because both are present, this form is rightly to be described as Shiva Sakthi Atma Swarupa. Like mother, I will be tender and soft and give you happiness and like father, I punish you, criticise you when needed and through these methods I take you to a higher level. Even your own mother and father, in the worldly sense, will sometimes become selfish and may punish you in a manner which smacks of selfishness, but this divine mother and father in me have no selfishness of any kind in them. They are selfless and such punishment as I give is intended only to take you to a higher plane.

If a mother has two sons and if one of them is sick, she will give the sick son only bitter medicine while she may give the other son anything that he may ask for. The mother gives the sick son only bitter medicine. If she gives bitter medicine to one son and sweet to the other, it is not because the mother likes one more than the other. The mother realises that it is for the good of the sick child to take bitter medicine and so she gives him a bitter medicine; but it is not because she likes him less. If an individual who has good qualities comes close to me, I am sweet to him. On the other hand, I am harsh to one who has bad qualities; and I do not let him come close to me. It is not that I like one more than the other, but I give the medicine to cure the bad qualities where they are present.

Also, there are people who are believers and people who are non-believers. Believers are always prepared to enjoy the bliss of being near the divine. The non-believers feel very much disturbed even at the mention of the name of God. Here we must examine the reason for the non-believers disliking the name of God. It is not as if they do not like God. This is a disease in them. In functions like marriages or in congregations like this, we serve sweets to all the guests. While we offer sweets to all, some persons say that they do not want them. It is not as if they do not like the sweets, but they reject them because they suffer from diabetes. Such people who do not want to go near God are like diabetic patients. They are suffering from a disease and if only that disease is cured, they will enjoy the sweet name of God as much as anyone else.

When one is suffering from malaria, anything that he eats will taste bitter to him. The bitter taste is not the quality of what he eats but arises from his sickness. After the malaria is cured, a sweet will taste sweet. In such a situation one should try to cure the disease where a disease exists rather than force the patient to take the sweet.

In my view, in this entire world, there is no one who is a non-believer. Truly, the individual has some selfish motive like his wanting to establish an organisation of his own. His attention is diverted to the fulfilment of such a task. Only one who cannot love himself may be called an atheist or a non-believer, but in this world there is no one who does not love himself. There are many people who say, "I have no faith in God," but they also say, "I have confidence in myself." But he does not think who this self in him is. The self in him is the God. He keeps on saying, "My body, my eyes, my mind, my Antahkarana," and so on; but who is this "I" who is claiming ownership? In so saying, you are not identifying yourself with the body. You are not the body. Therefore, mind, buddhi, chitta and all these things really belong to the "I" and are not the same "I." Thus self-confidence is synonymous with faith in God. All persons who have faith in their own self must be called believers. They cannot be called non-believers. The divine Atma is shining in everybody as a self-effulgent flame in the form of prajana. It is in this context that they have said Prajnanam Brahma or "The self is identical with Brahman."

Brahman is present in everyone in the form of Prajnana or divine wisdom. There is no meaning in calling anyone as being devoid of God.

Pavitratma Swarupas, students!

Today I have talked at length and caused you some trouble. My discourses are coming to an end today.

However, the closeness between our hearts is such that it is not going to come to an end. Keep the essence of Sai in your heart. I wanted to convey to you some aspects of Sai which many people want to know although it is not possible for anyone to understand or fathom the depths of Sai's divinity. This is the background of my wanting to talk about myself. I wished to convey to you some things which others cannot convey. From tomorrow, try to put all these into practice, enjoy the divine bliss and become one with divinity. Do not fill your head with mere information and knowledge. Fill your hearts with prema. I am hoping that you will thus fill your hearts with the essential content of my discourses and prepare yourself for meeting the future life.

33. Divine Blessing And Words Of Advice To The Outgoing Students

Date: **May 1974** / Location: **Brindavan** / Occasion: **Summer Course 1974 - Bharath**

Will the tanks get filled with a few drops of rain?
Can we quench our thirst by taking a few drops of water from a spring?
Simply by holding our breath, will it be possible to get plenty of water?
By burning a small bundle of twigs, can we get coal? These are not possible things.

This land of ours has earned fame from far and wide, beyond its borders.
This land of ours has given birth to men of great reputation.
This land of ours has driven away the western rulers and earned for itself independence.

This land of ours has given birth to many sons who are learned scholars.
This land of ours has shown great capacity and attainment in many branches of knowledge like music, fine arts and sculpture.

This land of ours has been the source of dharma.

Bharath, our motherland had the great fortune of spreading dharma and good conduct.

The responsibility of maintaining these and protecting them in the future rests on the shoulders of you young people.

Prema Swarupas, Students, Boys And Girls! Other People Who Are Assembled Here This Afternoon!

Our country, Bharath, is one which has handed over spiritual strength to all parts of the world. While civilisation under the pretext of modernity is spreading all over and is bringing about many changes in man's life, yet we see that the basic spiritual aspects are not undergoing any change. From this

we should learn and understand how strong and how very deeply rooted the spiritual facets are. It is not possible for anyone to stop or slow down this flow of Jnana or spiritual wisdom. While the lamp of spirituality shines brighter and brighter, we will recognise that the so-called individual freedom, advocated by modern civilisation will lead one only to the darkness of ignorance. How long will this kind of foolishness sustain to obscure the spiritual facets? How long can walls which have no foundation stand? From times immemorial, our ideas and traditions have stood firmly on the foundations of Vedas and religious practices.

We have had the strength of spiritual gems behind them. Such foundations cannot be disturbed by perverse ideas in the name of modernity. The so-called educated people are caught in the fangs of lust and desire and are unable to extricate themselves from their vicious hold.

Education today cannot be called education at all, since it is not accompanied by the necessary purification. From time to time it is necessary to introduce reforms in education. If man is not able to take good education to his heart and if his education has no culture behind it, he will be worse than an uneducated washerman. A person who is educated in several branches of knowledge thinks that he has great wisdom, but in reality, he does not know himself. Such a person cannot give up meanness inherent in his nature. If one really goes into the details of the kind of education which one is getting today, one finds that it is of an argumentative type not helping man to become wise. Why submit yourself to such education? You should really acquire such education which will lead you to immortality. When we ask the question, "Who is the blind man in the world?", the answer that comes is, "An educated person who in spite of his education does wrong things, is the blind man." There is no meaning whatsoever in feeling proud of such education.

That kind of knowledge alone can be called real education which will enable you to open your heart and reveal to you the nature of Atma. Education which does not enable you to understand the divine essence and control your senses cannot be termed education at all.

Education should inculcate divine feelings in you. It should enable you to understand that the daily events occurring in man's life are as per the Divine will and that there is what is called "Eternal Truth", which links man's life to the environment and community around him. True education consists of character, truth and good conduct. Character, truth, good conduct and the ability to sacrifice are the essential components in any type of education. Devoid of these qualities, it becomes worthless. True education gives you humility; from humility you get the deservedness; from such deservedness you will get wealth; from wealth you will get dharma and from dharma you will get happiness in the material as well as spiritual world.

Prema Swarupas!

Dharma is not something that has been created by man. Man's ideas have no power to shape or change the form of dharma. You can only follow dharma. It is not something that you can change. Dharma has been in existence long before you came into this world and therefore you have to follow it. Dharma is not going to change for you. A man can select a woman as his companion and vice versa, but no one can select and exercise his choice regarding dharma. Dharma is like a mother. One can choose a wife, but no one can choose a mother. Dharma is in the same position as one's mother. We have no choice to change dharma. We have to follow dharma and enjoy the fruits of dharma. If there are people who say that there is nothing like dharma, it is like saying that there is nothing like a mother for them. Man is using such meaningless words and is undertaking to follow a path which is utterly wrong. This country of ours, Bharath, which was ever cheerful and smiling is passing through difficult times now. The main reason for it is our modern ideas, which have destroyed all our value systems. The students of today must push aside such foolish ideas which are totally wrong and be prepared to lead our country into a prosperous future by following the prescribed dharma.

Students!

The duty to uphold what has been taught to you during the past one month lies on you. The first thing you should do is to accept your mother and father

in your home as living gods, satisfy them and keep them happy. Every Mother and father will be hoping and dreaming to see their children have good character. In order that their dreams may materialise, they will put themselves to many troubles. Do not undertake any step to cause pain to your mother and father. This should be the very first good quality which the education you receive should inculcate in you.

After that, make an attempt to understand the sacred principles of our culture and try to put them into practice. If we simply go on using the word dharma and not putting into practice even a bit of what goes under the name dharma, all that will simply be adharma. Today the situation everywhere is such that we think of one thing, say something else and do something entirely different. Such things are not going to promote peace in the world.

How can one get peace if one holds the atom bomb in his hand and simply goes on shouting from house-tops that peace is wanted in the world? Similarly if you always practise adharma and keep on shouting that dharma is to be protected, how is dharma going to be protected?

Students!

Your hearts are very sacred and pure. In those pure and unwavering hearts, you have to fill the sacred aspect of the Paramatma. You are all wearing white clothes and assembled in this Hall in the Whitefield. Just as you are wearing pure white clothes outwardly, you must also make your hearts pure and white internally. You should remember that the characteristic feature of education that you have acquired here is to make you clean and pure both internally and externally. Further, all of you who have to become the future citizens of this country and uphold the honour and dignity of the country should also uphold dharma. If you find a person who preaches peace and dharma but himself practises violence and adharma, you should be prepared to oppose him with all your strength. Students should be prepared to punish anyone who has his legs and yet behaves like a lame person, anyone who has his eyes and yet behaves like a blind person, anyone who has mental strength and yet behaves like a weak-minded person. The word punish used here

should not be interpreted as causing physical harm or trouble. The word punish here means that you must teach them good ideas and good habits to enable them to distinguish right from wrong.

Having in your mind the sacred aspect of Saraswathi in several forms such as Brihaspati, Vachaspati and Prajapati, you should see that you do not behave in a violent manner - shouting slogans in the street. If you do so, you will be promoting anarchy and not the divine spirit which you are entrusted with. Do not take to wrong path in the educational institutions. If you find other students doing this, you have to tell them that the purpose of education cannot be what they are indulging in. You should adopt the right attitude and help other students also to adopt the right attitude. It is possible that you have some inconveniences in your college. You should then approach the concerned persons in authority and see that the inconveniences are removed. Instead of this, if you take to the wrong path and turn violent, you will bring disrespect to the very name and avocation of a student. You will be abusing the culture and training that you have received. By following anarchic practices, you are simply ruining the reputation of not only your own Institution, but the whole country.

Agitation is not the proper method. It is a characteristic of weakness. It is only a weak person who gets excited and agitated. In their excitement, some say that they have achieved their objective, but this achievement is often temporary. If you look at a problem in a peaceful manner and spend some time in thinking it over in depth and arrive at a proper solution, the result will always be of lasting nature.

Students!

Some of you have expressed the feeling that you have spent a very happy one month. Since the time has now come for you to leave Brindavan, you have tears in your eyes and that those tears have manifested themselves in the form of rain drops. Instead of having a feeling that leaving Swami is causing you pain and hurt, it is better to take a firm resolve that the ideas acquired here should be put into practice in your daily life. Many learned

people and scholars have told you several things which made you happy. The best way of showing your gratitude to these teachers is by adopting at least a few of their teachings in your daily life. That is the best return you can give to your teachers. Do not have the idea that Brindavan is a summer camp and your home is somewhere else. This is not the right type of thinking. You should think that you are in your home when you are in Brindavan. All people here in Brindavan constitute one single family. There is no question of having a feeling of separation, when you develop such an ideal. Although from a bodily aspect you are away from each other, from the point of view of closeness of the heart it can always be said that all of us are very close to each other.

Students!

You should not forget all the happiness that you have had here immediately after you reach your home. If you forget all the happiness that you have acquired here for the past one month, it is of no use. After you reach home, you will find that there are Sathya Sai Organisations doing spiritual work. I am hoping that you will join such organisations and recall to your mind all that you have learnt here and continue to live in this experience. Only when the boys and girls who participated in the summer camp go back to their places and pass on the bliss and happiness which they have acquired here to others with whom they come in contact, can they be said to put into practice what they have learnt here. The kind of happiness and the good ideas that you have learnt here must be retained by you till the end of your life, enabling you to enjoy a peaceful and purposeful life.

One student expressed the idea that a workshop had been started in Brindavan on the 20th May and that a large number of cars which were out of order and in need of servicing had been brought and left in this workshop and that during the one month they had all been repaired and they are now returning home. This metaphor should not end in mere verbal expression. You must realise in practice that you are going back as repaired cars. Then only there is some justification for these words. If you can keep them as repaired cars and take the cars along the royal path and not put them back in lanes

and bylanes, then you should have really meant what you are saying. If these cars which have now been repaired deviate from the royal road, they will again return to the workshop for repair. Such frequent repairs will in fact render the cars useless junk and they will become irreparable.

Students!

You have now reconditioned the cars of your body and having reconditioned the car, you must also drive it carefully. Because you are not good drivers, the cars were getting frequently out of order. The car can not be kept in a good condition unless you have a good driver. Having now reconditioned your cars, take Sai as your good driver who will drive your car for the rest of your lives. Then the car of your lives will not be spoiled. You have listened to many good things. There is no need for me to keep on repeating these things again and again. I am hoping that you will constantly think of what you have learnt here and put it into practice.